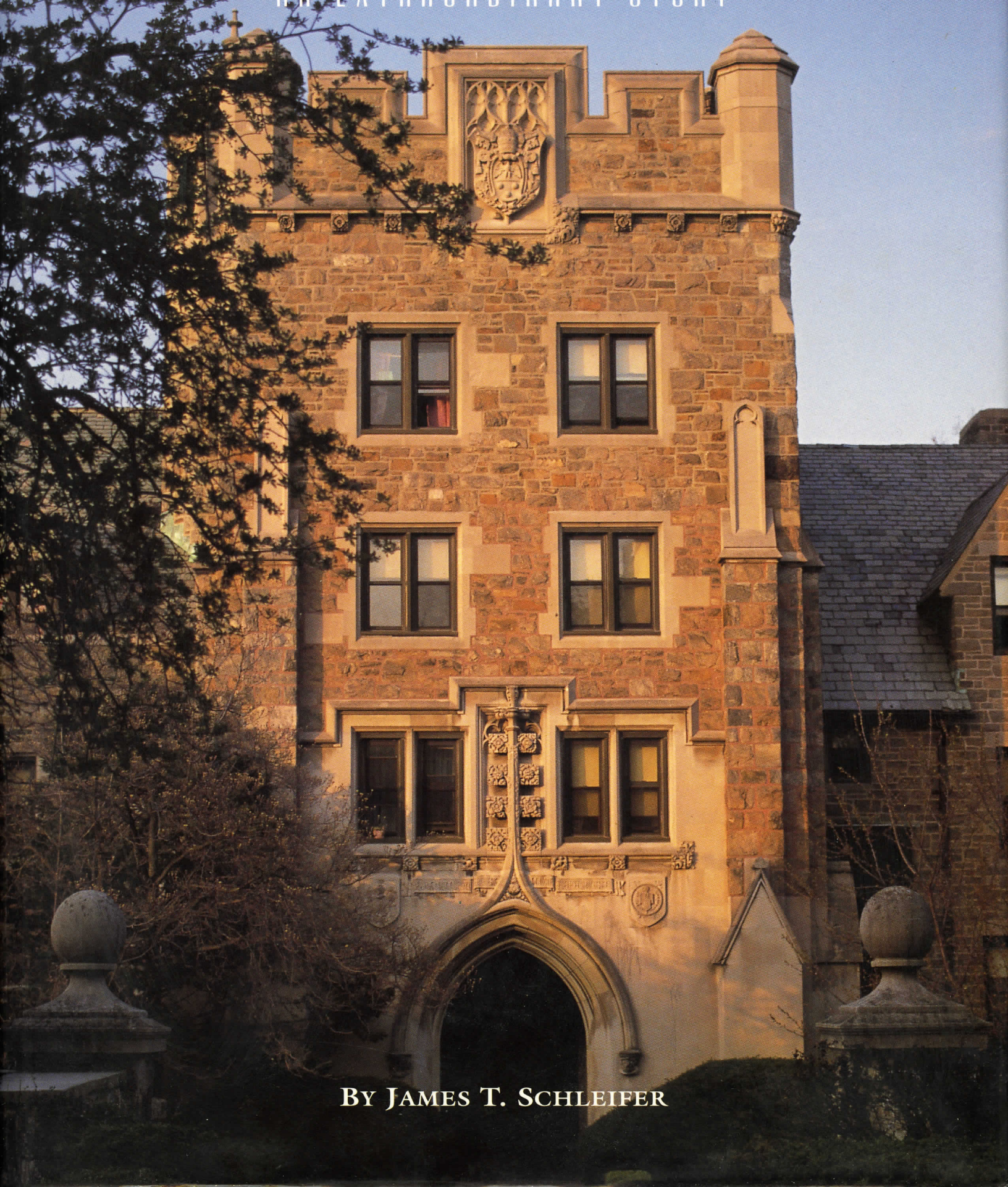


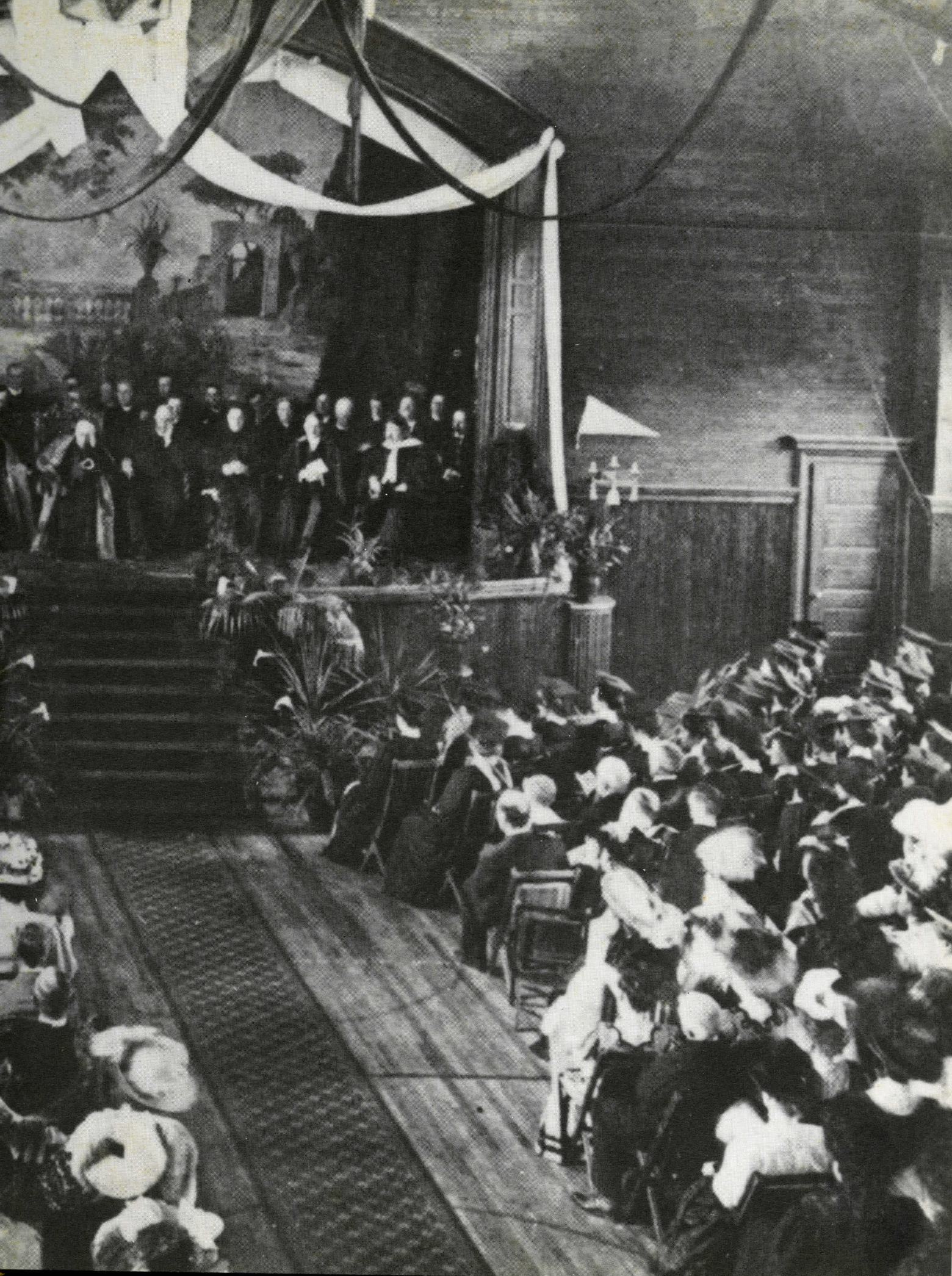
THE COLLEGE OF NEW ROCHELLE

AN EXTRAORDINARY STORY



BY JAMES T. SCHLEIFER





THE COLLEGE OF NEW ROCHELLE

AN EXTRAORDINARY STORY



Birch trees outside Leland Castle

THE COLLEGE OF NEW ROCHELLE

AN EXTRAORDINARY STORY

BY JAMES T. SCHLEIFER



End Sheet Photo: The College's First Commencement,
May 26, 1908, from the College of New Rochelle Archives

Copyright © 1994 by The College of New Rochelle
All rights reserved, including the right to reproduce this work in any
form whatsoever without permission in writing from the publisher, except
for brief passages in connection with a review. For information, write:

The Donning Company/Publishers
184 Business Park Drive, Suite 106
Virginia Beach, VA 23462

Steve Mull, General Manager
Debra Y. Quesnel, Project Director
Tracey Emmons-Schneider, Project Research Coordinator
Elisa Finneran, Editor
Elizabeth B. Bobbitt, Production Editor
Mary Eliza Midgett, Designer

Library of Congress Cataloging in Publication Data:
Schleifer, James T., 1942–
The College of New Rochelle: an extraordinary story /
by James T. Schleifer.
p. cm.

Includes bibliographical references (p.) and index.

ISBN 0-89865-895-0 (acid-free paper)

1. College of New Rochelle—History. I. Title.

LD3781.N65S35 1994 94-7549

378.74'277—dc20 CIP

Printed in Italy

TABLE OF CONTENTS

Acknowledgments	7
Chapter I	
Beginnings	9
Chapter II	
The First Twenty-Five Years: 1904–1929	17
Chapter III	
To the Half-Century: 1930–1954	45
Chapter IV	
Transforming Vision: 1955–1979	71
Chapter V	
Toward the Centennial: 1980–2004	113
Note on Sources	124
Photography Credits	124
Index	125
About the Author	128



ACKNOWLEDGMENTS

This commemorative book for the Ninetieth Anniversary of the College of New Rochelle would not have been written without the early and ongoing support of Dorothy Ann Kelly, O.S.U., President; Dr. Stephen J. Sweeny, Senior Vice President for Academic Affairs; Brenna Sheenan Mayer, Vice President for College Advancement; Susan Shoulet, Executive Director of College Relations and Castle Gallery; and Martha P. Reddington, Trustee of the College. Their enthusiasm for the project was unfailing.

Special thanks are due to Mary Russo, O.S.U., Archivist, and Patricia McLoughlin, S.C., Director of Publications. Sr. Mary's meticulous organization and mastery of the archival materials at the College made research for this book a pleasure; she provided eager assistance at every step. Sr. Pat served as copy editor for the many stages of the text, reviewing them with conscientious attention to detail; her skill, energy and good humor were remarkable. The two also helped me choose photographs, and they assumed the demanding task of preparing captions. I am deeply in their debt for their many contributions to this volume.

The following individuals graciously joined those already mentioned as readers of various versions of this book: Joan Bailey; Anne Bunting, O.S.U.; Alice Gallin, O.S.U.; Irene Mahoney, O.S.U.; Frances Martin; and Charlotte Moslander. For their careful attention, perceptive comments and useful advice, all of these readers also have my sincere appreciation. In addition, I would like to thank Jean Iannone, S.C., Academic Computing Facilities Manager, for her teaching talent and patience with me, a computer neophyte.



CHAPTER I

BEGINNINGS

The Charter

June 27, 1904, is the date of the Charter of the College of Saint Angela. On that day the state of New York finally could claim its first Catholic college for women. A comparison of the draft and the final Charters eloquently underscores the innovative boldness of this collegiate venture. The earlier version, written for the "Ursuline College," lists as the five members of the first Board of Trustees: the Reverend Michael O'Farrell (president); another cleric, the Reverend James A. White; and three women, Lizzie Dougherty, Harriet L. Leonard, and Lucy M. T. Gill. These were the legal names of three Ursulines, better known as Mothers de Sales, Seraphine Leonard and Irene Gill. The actual Charter names the institution as the College of Saint Angela and lists a first Board of ten members, all men. No Ursulines appear. A college for women was born when women could neither vote nor have their names on such a document of incorporation.



(Top) Brescia Hall in spring

(Bottom) "Stay with us Lord," Brescia Hall

Angela Merici and the Ursuline Heritage

The Charter of 1904 is only one way to pinpoint the beginning of the College and to understand its audacious heritage. From another perspective, the history of the College began in Brescia in the sixteenth century with Angela Merici and her Company of women, active in the cacophonous world of Renaissance Italy. Saint Angela's Company too was "somewhat ahead of its time." In 1535 she gathered a group of women dedicated to virtuous lives, but not under vows and not cloistered. They were to live in the world, under mutual supervision and guidance (especially of the younger by the older women), and engage in works useful to society, particularly the care, protection, and instruction of girls and young women.

Saint Angela counseled moving confidently ahead in faith. "Act, bestir yourselves. You will certainly see wonders." She also advised her Company of Saint Ursula to remain always open to the unexpected ways in which God's grace worked in the world. "If, with change of times and circumstances, it becomes necessary to make fresh rules, or to alter anything, then do it with prudence, after taking good advice." After her death in 1540, powerful currents in the Counter-Reformation forced her beloved Company into the cloister and, by the seventeenth century, restricted its work to a single area of service: the education of young women. But the legacy of resolute action, of confident innovation, of service in the world, and of faithful adaptation to new times remained.

Nearly four hundred years later, the Ursuline heritage helped to inspire Mother Irene Gill's vision of a college for women. The tradition of Saint Angela and her Company, by then a venerable part of Christian history and culture, paradoxically, still carried its challenge to accepted attitudes about women. The tension and dialogue between these two parts of the Ursuline legacy—tradition and transformation—would shape the College of New Rochelle.

The American Setting

If this vigorous heritage helped to form the College of New Rochelle, so too did the American world of the late nineteenth and early twentieth centuries. The United States at that time was marked

by extremely rapid social, cultural, and economic changes, including the appearance of new technologies, the accelerating pace of industrialization and urbanization, the uncomfortable shift toward more concentrated economic power, the rise of significant new cultural and educational institutions, the widening role of the United States on the world stage, and the struggle to transform the place and broaden the possibilities of American women.

Potentially at least, the early twentieth century was the Age of the New Woman. The period offered many American women considerable promise of wider vocational options, of greater economic independence, of increased political rights, and of more accessible educational opportunities. Both this American sense of ferment and possibility and the much older Ursuline legacy of active engagement in the education of young women belong in the story of the College of New Rochelle.

The Community of Saint Teresa and Its Educational Enterprises

From another, more focused perspective, the history of the College began in 1855 when a small group of Ursulines arrived from St. Louis, Missouri, to open a school at the parish of the Immaculate Conception in the East Morrisania section of the Bronx (only a few blocks from the present site of the South Bronx Campus of the College). By 1873 this group, augmented by young immigrant women drawn to religious vocations with the Order, sent nearly two dozen Ursulines to the new parish of St. Teresa on Henry Street on the Lower East Side of Manhattan (less than two miles from the current campus at the New York Theological Seminary).



Lantern and cupola, Brescia Hall

At the request of the pastor, these women came to teach the girls of the parish school. Very soon they also established a private academy which by 1877 had an enrollment of 130 students.

Among those involved at St. Teresa's school and academy in the 1870s and 1880s were several individuals central to the founding and early years of the College, including Mothers Irene Gill, Augustine Gill (Irene's sister), Seraphine Leonard, and Ignatius Wallace, as well as the Rev. Michael C. O'Farrell, parish priest, who greatly admired the Ursulines and offered advice and support for their work.

In 1881 the Ursulines of Father O'Farrell's parish established the autonomous Community of Saint Teresa. This event, the beginning of the particular Ursuline Community so closely associated with the College of New Rochelle, marked another significant moment in the origins of the College. The histories of Convent and College would be inextricably connected. The Community of Saint Teresa, which celebrated a centennial in 1981, had a quarter-century headstart. But the two stories are intertwined; they combine and diverge in many ways, from founding and intimate connection, through growth and formal separation, to the present and future quest for ways to uphold and honor the Ursuline heritage of the College.

To improve the preparation of teachers for public and parochial schools in New York City, the Ursulines of St. Teresa's added a normal school department to their Henry Street academy in 1883. The program worked well and drew the attention of New York City educators. As a result, the Henry Street endeavor became the first Catholic high school accredited for teacher training by the City Board of Education. Within a few years, this creative enterprise came under the directorship of Mother Irene Gill. This remarkable woman, born in Ireland in 1856, emigrated at age twelve to the United States and in 1876 entered the novitiate. By the 1880s, she was already recognized for her leadership skills, her commitment to the education of women, and her vision of educational innovations required to meet rapidly changing circumstances in America.

Some of those who knew her best remembered that she "was slight in figure and in manner most modest and even retiring. . . . With all her charming gentleness and suavity which helped to make



*Mother Irene Gill, O.S.U. (1856-1935),
founder of the College of New Rochelle*

her pathway easier, one got the impression that she had an underlying strength of will of a kind necessary to the furtherance or completion of great designs.” A recent biographical reflection describes her as a complex, even paradoxical woman of strong personality, thoroughly conventional in matters of morality, discipline, and proper social behavior, but visionary in the matter of women’s education which was her passion. For young women, from her time to now, she opened doors which had been closed; she offered them the opportunity to learn, to develop talents, and to be active in the world with new confidence, self-awareness and independence.

In 1896, partly in response to shifting immigrant populations, the Ursulines of Henry Street moved their academy uptown to Ninety-third Street and Park Avenue. The Ninety-third Street school continued to operate for some years and would play a role in the early history of the College. In the same year, Mother Irene, apparently at the suggestion of Father O’Farrell, traveled to New Rochelle to explore the possibility of establishing a seminary there for young women. She spoke with the Rev. Thomas McLoughlin, pastor of Blessed Sacrament Church and friend of Father O’Farrell, about her plans and learned from him that a wonderful potential site, Leland Castle, owned by Adrian Iselin Jr., might be available for purchase. This Gothic Revival structure, built in the 1850s, seemed ideal. Delays occurred, however, and not until the summer of 1897 did the Ursulines move into their new home on Castle Place. In September 1897, ten boarders and sixty day students of the Ursuline Seminary for Girls joined them behind the heavy doors decorated with the lion heads. This enterprise marked the beginning of what is now The Ursuline School on North Avenue, for many years an intrinsic part of the College with facilities in or near the Castle.

So the series of geographical steps that prepared the way for the College of New Rochelle was now complete: from St. Louis to the Bronx; from the Bronx to Henry Street and Ninety-third Street; and from Manhattan to Leland Castle, still the landmark building of the College of New Rochelle nearly one hundred years later. Along this path had migrated, after 1881, the Ursuline Community of Saint Teresa, and the successive educational enterprises for young women



College of St. Angela Seal, 1904–1910



Leland Castle, small sitting room

which the Ursulines established and directed: girls' departments of parochial schools, academies for young women, and teacher preparation and certification programs for working women.

"Irene's Folly"

These endeavors in women's education over more than two decades would soon culminate in an even more audacious project. Mother Irene Gill had become persuaded that Catholic young women in New York needed the opportunity for collegiate education. She had set her mind and will to the great design of the first Catholic college for women in New York State.

Her college first needed a charter. But various obstacles threatened to intervene. Beyond the newness of such a venture and the complete lack of any funds, friends of Mother Irene's vision faced the skepticism of some clerics (who spoke of "Irene's Folly"), the coolness of at least one member of the

New York State Board of Regents, the absence—for the moment—of clear support from John Farley, archbishop of New York, and the conflicting ambitions of other nearby Catholic academies for young women. "There is no doubt . . . that there is a jealous rivalry existing between your institution and other Catholic institutions for women, and while they cannot qualify as well as you can, still they dislike very

much to have any greater honors conferred on your institution. We must not get mixed up in anything of this kind.”

William H. Buckley, of Albany, author of these remarks and one of the ten men listed as the first Board of Trustees in the Charter of 1904, played a crucial role in advising Mother Irene during these first stages. “I shall do everything in my power,” he assured Mother Irene, “to promote the welfare of your institution, which I have no doubt will prove to be one that will go down in history as the most prominent Catholic college for women in this country.”

Buckley; Charles Cobb and Eugene Philbin, two members of the Board of Regents; Dr. Augustus Downing, deputy commissioner of the State Education Department; and other friends in Albany successfully shepherded the application for incorporation through the Board of Regents. By the end of June the Charter was granted and Mother Irene’s “design” was launched.



*Leland Castle,
dining room*



Varsity Basketball Team, 1910-1911

CHAPTER II

THE FIRST TWENTY-FIVE YEARS: 1904-1929

From Saint Angela's to the College of New Rochelle

On August 27, 1904, a notice, with a photograph of the Castle, appeared in *The New York Times*: "The College of Saint Angela . . . Only Catholic College for Women in the State of New York. Under the Direction of the Ursuline Nuns. Members of All Denominations Received. Four Years' course leading to degree of A.B. . . . Extension Course in Pedagogy. Progressive and experienced faculty of nuns and laymen. Complete modern equipment. Fine Location, Beautiful Buildings and Surroundings, Extensive Grounds. Half Hour from New York City. Separate Academic and Preparatory Departments. For catalog apply to the Secretary."

This early piece of publicity helped to develop public awareness of the new College. It also emphasized certain fundamental characteristics: the Ursuline heritage, the attractiveness of the location,

the experience and quality of the faculty, and the rigor of the curriculum. Presumably the advertisement was designed as well to address the crucial task of gathering an initial group of students.

The first descriptive pamphlet of the College, also published in 1904, enumerated the same good features and described the basic philosophy: "The object of this institution is to train and develop harmoniously all the faculties of young women by means of a four years' course of advanced studies leading to the attainment of the degree of A.B. . . . The idea of education which is accepted in this college insists strongly upon the *general* moral and intellectual training of its students; it seeks to obtain order and balance in emotional results; it requires that *every* human faculty be made the subject of education, that none be slighted, none disproportionately and abnormally developed."

The 1906 catalog expanded on this initial statement of purpose. "This College was established and is maintained for the sole object of furnishing means and facilities for the higher education of young women. The College interprets the term, 'Higher Education of

Leland Castle, back entrance



Women,' as meaning such stimulation and promotion of the physical, intellectual and moral growth and development, as shall result in complete womanhood. *The college ideal of its graduates is that of a woman of culture, of efficiency and of power*—a woman capable of upholding the noblest ideals of the home and of the Church and possessed of the training that shall make her an efficient worker in society and in the professional world.”



According to the 1904 booklet, a year of resident study—including “board, tuition and a limited amount of laundry”—cost \$350, plus a few special fees. For day students, the cost was \$125 plus fees. “All bills payable semi-annually in advance.” (By 1906 charges had, inevitably, risen slightly; bills were still payable in advance.)

On September 12, 1904, twelve brave young women entered the Castle as the first class of the College of Saint Angela. These students had joined the adventurous Ursulines of the Community of Saint Teresa as pioneers in their latest educational endeavor. And four years later, nine of this hardy band constituted the first graduating class.

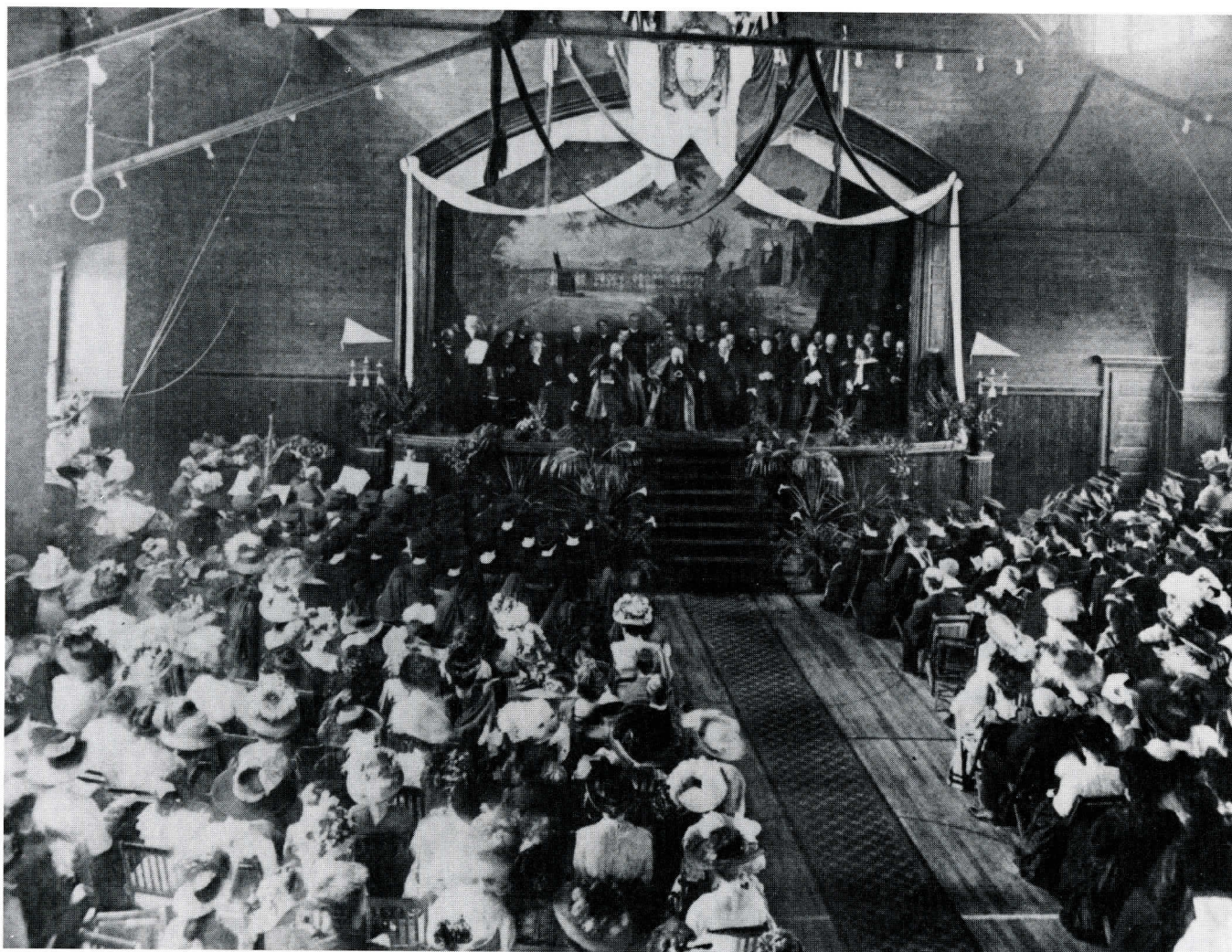
The good reputation of the College of Saint Angela grew rapidly during these initial years. As early as 1906, Emma Johnston, principal of the Brooklyn Training School for Teachers, wrote to congratulate Mother Irene. “I should say that you have begun a very important and worthy work for Catholic women directly, and indirectly for all women. Though not a Catholic myself I see possibilities of great usefulness in your college.”

In 1908, after receiving plans for the first Commencement Week, Brother Anthony, past president of Manhattan College, dispatched an enthusiastic handwritten note to Mother Irene. “Let me congratulate you on reaching the year of graduating the firstlings of your admirable institution. Tuesday, May Twenty-sixth, 1908, must ever be a red letter day in the annals of the College of Saint Angela and the lady graduates; my, won’t they have reason to be proud!”



(Top) Leland Castle, 29 Castle Place

(Bottom) Holy Family Chapel



Trustees, faculty, graduates, and guests at the College's first Commencement, May 26, 1908

On March 31, 1910, a significant amendment to the Charter occurred at the initiative of Mother Irene. Alerted that another group—of secular origin—might apply for a Charter to incorporate a rival institution, to be called the College of New Rochelle, Mother Irene petitioned the Board of Regents to change the name of her institution from the College of Saint Angela to the College of New Rochelle. The local support and identification already achieved by the young College was too precious to be lost to a newly created nearby competitor. The Regents acted favorably upon the petition. Saint Angela's now moved ahead as the College of New Rochelle.

Faculty

The catalog of 1906 declared: "The College . . . claims two basic principles. First, while standing for the higher education of Catholic

women, it welcomes all others. . . . Second, [the] College aims at the training of young women according to ideals and methods characteristic of the Ursuline Order.” To foster this second essential principle, the catalog asserted that much of the faculty, especially for certain departments, would be drawn from Ursulines “who are steadily preparing themselves, through the attainment of college and university degrees, to enter the most advanced educational work.”

The goal was “a faculty of ever-increasing strength.” With this purpose in mind, Mother Irene assembled an initial faculty that also included many outstanding lay men and women who held degrees from the best American and European universities, including Columbia, Georgetown, Harvard, Johns Hopkins, New York University and the Universities of Paris and Berlin, as well as from other colleges of recognized standing. In 1906, lay men and women constituted a large majority of the faculty. Despite the increasing number of sisters with advanced degrees, the Ursulines comprised only a minority of the teaching staff of the College during the early decades.

Leadership: Lay and Religious

Legal authority for the College rested with the Board of Trustees, originally composed of ten men. Lay leaders, especially certain members of the Board, worked closely with the Ursuline founders. William Buckley of Albany, as noted already, played a key role in the Board of Regents’ approval of the original Charter of the College of Saint Angela. Edward McGuire, a lawyer whose offices were at 52 Wall Street, served as

Christmas Card, 1910



Administration Building, College of New Rochelle

Fly hence, pale care, no more remember
 Past sorrows with the fled December.
 But let each pleasant cheek appear
 Smooth as the childhood of the year.
 And sing a carol here.
 Herrick



Yuletide.

1910



The Chapel (L) and Ursula Hall in early spring

Secretary of the Board for nearly thirty years and was perhaps the closest lay advisor to Mothers Irene and Augustine Gill. His frank and frequent letters to them are filled with counsel and comment about legal and financial matters, special college projects, the institution's broader educational purposes, and the Board of Trustees itself. His admiration for the Ursulines, devotion to the College, and profound pleasure in its progress are evident in his correspondence.

Adrian Iselin, early supporter of Mother Irene's venture and president of the Board from 1904 to 1935, culminated his long years of service by forgiving the mortgage on the Castle at the moment of the Silver Jubilee in 1929. This gesture of generosity and affirmation was the first truly major gift to the College of New Rochelle.

Other members of the Board stood out particularly for their com-

mitment to women's education. Andrew Shipman, newly elected to the Board in 1909, sent a letter of acceptance to Mother Irene, declaring: "There is nothing in which I take a deeper and more earnest interest than the higher education of our Catholic young women, and I approve of every endeavor to afford it to them. We should give them every opportunity to perfect themselves in the secular branches of knowledge which their sisters throughout the land enjoy."

Day-to-day control of the institution remained in the hands of the Ursulines. During the early years, the Community of Saint Teresa played a significant, if undefined, role in naming the president of the College, an office symbolically important though largely ceremonial. The archbishop actually made the presidential appointment, but at the least, in this period, the Community influenced his choice. And the superior and some members of the governing Council of the Community regularly attended the meetings of the Board of Trustees. Between Board meetings, the Council of Saint Teresa's apparently made any necessary decisions.

Chidwick Hall



The Ursulines also held important official positions. Mother Irene, for example, served as the first dean and, from 1909, as “Directress of Discipline and Study,” invested by the Board of Trustees with “full power of employment and dismissal of any member of the teaching staff.” That same year William Buckley assured her that a proposed Executive Committee of the Board would not undermine her role. “So no matter what authority is invested in the proposed Executive Committee, which will have power to consult with and direct you, as it would appear, you can always rest assured that as long as you are head of the College of St. Angela you will direct them and not they you. They all recognize your ability and extraordinary power in the work that you are the head of.” In February 1919, the Trustees elected Mother Irene vice president of the College.

Other Ursuline founders were also major officers of the College: secretary, treasurer, and registrar. Also filling a key position was Mother Ignatius Wallace, in 1904 director of the Extension Department, the courses in teacher preparation still offered in Manhattan at the academy on Ninety-third Street. Soon however, in 1909, Mother Ignatius became dean, a position which—except for the short period from 1915 to 1918—she held for three decades until June 1939.

Curriculum

From the beginning, the central part of the College curriculum was the traditional base of liberal arts—and the primary goal, intellectual rigor. Most courses were prescribed. In 1905, out of forty units needed for graduation, thirty-one units were required of all students. (A unit was one year’s work in a course.) Students in the early years took four years of English, Latin, French, history, and elocution; three years of Christian doctrine and mathematics; two years of philosophy and chemistry; and one year of physics. The other nine units were electives and could be chosen from offerings in German and Greek; botany, physiology, geology, and astronomy; pedagogy; domestic economy; and political economy. In addition to regular courses, students could also choose classes in art and



Mother Ignatius Wallace, O.S.U. (1865–1952), dean of the College for nearly 30 years, until 1939

music. Although specific requirements changed frequently, the demanding liberal arts content of a young woman's education at the College remained constant during the early decades.

But career preparation was never forgotten. The Education Department, under the leadership of Professor Louise E. Tucker, was an essential part of the College offerings. Any graduating student who satisfactorily completed Professor Tucker's course of study received a state certificate entitling her to teach in most of the public schools in the state of New York. The student was also carefully prepared to take the special examinations required for the New York City certificates in either elementary or secondary schools. Sharing the purposes of the Education Department was a summer session which began in 1907 with "special courses in Education and School Management," among others.

Also closely allied with Professor Tucker's efforts were the extension courses. Almost from the beginning, the College offered instruction away from the New Rochelle campus. "In response to numerous and repeated requests from teachers desirous, either of obtaining degrees without severing their connections with their professional work, or of preparing themselves for New York City licenses, the College of Saint Angela has established an extension department. . . . Arrangements have been made to establish branches in any section of Manhattan, Brooklyn, the Bronx and Staten Island. . . . The extension department has for its special function the giving of advice to teachers as to how to enter the New York City school system and as to how to advance to higher positions when once a footing has been obtained." The stated purpose was: "To repeat the regular college courses at hours which will enable teachers to attend them. Thus a teacher may earn a recognized [degree] without taking a leave of absence." By 1908, three extension branches existed, in Manhattan, Brooklyn and Albany. By 1919, sites included Staten Island and the Bronx.

The curriculum also attempted to respond to new opportunities for women. The College established courses of study in career fields other than education. As the dean observed in 1915: "From the opening of the College to the present, the goal of most of its gradu-



Mother Augustine Gill, O.S.U. (1866–1938), co-founder of the College and dean of students, 1904–1909



Brescia Hall

ates was the teaching profession; now there are so many vocations open to women, . . . we find it necessary to prepare the students for other professions.”

In 1916 a special announcement drew attention to the opening of a Department of Secretarial Studies. The courses in the department “embrace such general subjects as are deemed essential to a liberal education. [Again, the liberal arts base came first.] Beyond this, the courses are designed to give the scientific and technical training necessary to meet the demand on the part of high schools for teachers of social and commercial subjects, and to meet the growing need for trained workers in scientific, literary and professional pursuits.” One of the members of the Board of Trustees strongly supported this new development. “I think the department of secretarial studies is a good idea. . . . There is an excellent field for educated young women in business, which this course may open to them.”

Materials prepared by Mother Irene for the Trustees in 1918 revealed her desire to open a Department of Home Economics. “The

specific work of this department includes household management, dietetics, marketing, economics of home building, interior decoration, bacteriology, institutional management, sewing and cooking.” And a draft of the 1918–1919 Report of the Dean to the Board of Trustees disclosed that the College was “offering a new course in Social Science, to prepare students for social service, as paid officers of institutions or agencies or as volunteer workers in the field.”

The “Needs” of the College, as listed in the final 1918–1919 Report of the Dean, included funding, “for the introduction of other courses in order to make the College curriculum richer in preparation for other lines of work recently opened up to women.” The list of needs at this time even contained the startling mention of “a graduate professional school leading to A.M. and Ph.D. degrees.” This in 1919!

Brescia Hall in evening light



So career preparation, especially in service fields such as education and social work, remained a central purpose. "We find at the present time," wrote the dean in April 1927, "[that] most students attending College want to do something after they complete their college course. For this reason, the curriculum each year has to be adjusted as to help students to develop their studies into a significant form. Such an adjustment often necessitates a broader curriculum." The College, itself a new opportunity for women, intended to keep pace with the expanding roles of women in twentieth century America. The long Ursuline tradition of adaptation to new times remained a defining feature of Mother Irene's venture.

Placement efforts followed career preparation. In 1917, Mother Irene notified the Board of Trustees that: "As many of the graduates do not wish to enter the teaching profession, we have applied to have the College recognized at the Intercollegiate Employment Bureau, so that the student through this agency might obtain posi-

First graduating class, 1908





*The Dramatic Society in "As You Like It,"
Castle Rose Garden, June 1907*

tions along other lines." And by 1928 the College instituted a Vocational Bureau. "Many of the students have no conception of the various kinds of employment that are open to college women; they need some one person with whom to confer regarding their vocation." Part of the work of the office was "the placement of the members of the graduating class." And the effort succeeded. "During the year [1929–1930] 123 students were interviewed and several interesting positions were secured."

Mother Augustine: Builder

The development of the College during the first decades required more than curriculum. It also demanded the physical creation of a campus. This work, nourished especially by the energy and vision of Mother Augustine Gill, moved rapidly ahead. Two additions already had been made to the Castle even before 1904. But during the early years, as the student body increased, the College desperately needed more space for classrooms, laboratories, a library, administrative offices, a dining hall, and dormitories. In 1908 the gymnasium, later known as Chidwick, was completed, providing some classrooms, as well as science laboratories for chemistry and physics and physical education facilities.

Space limitations remained severe, however. In an impassioned letter written on June 15, 1910, Mother Augustine pleaded for support from the archbishop for plans to finance a new residence hall. Resident students of both Seminary and College lived in seven "poorly constructed cottages," formerly private houses around the Castle which had been "purchased and adapted . . . to their present



Science Hall, main entrance

use. . . . The buildings, situated as they are, are not fit for school purposes.” Most important, physical conditions restricted the number of students who could be accepted. “It will be a difficult question how to receive new applicants and at the same time give them all they should receive from a Catholic College, which has endeavored from the beginning to measure up to requirements laid down by prominent educators.”

Maura Hall, a majestic Collegiate Gothic structure, dedicated in 1913, temporarily relieved some of the pressures which so distressed Mother Augustine. The building offered a large dining hall and luxurious living room, as well as living quarters for 123 students. And in 1921, the central portion of Brescia Hall was erected. Work on the two wings was delayed, however, when attention shifted to the acute need for a larger chapel. In 1923, Holy Family Chapel was dedicated. In addition to serving as the center of the spiritual life of the College community, the Chapel became the focal point of special College ceremonies and events.

Brescia was finally completed in 1926 at a cost of slightly less than \$365,000. Designed to accommodate two hundred students, the distinctive structure included social and reception rooms and basement space for: “a post office, personal service room, tea room and the Press Club Room.” Also in 1926, as the first quarter-century advanced, a Science Building was erected with a large lecture hall and modern laboratories for physics, chemistry, and biology.

From the beginning, the Ursuline builders strove for the highest aesthetic and architectural standards. As early as October 1906, Edward McGuire, in a letter to Mother Irene, commented on her “plans to beautify your grounds.” The founders wanted a physical setting suitable for the high purposes they had in mind. “Your Daughter’s Education,” an early promotional brochure, praised the College for

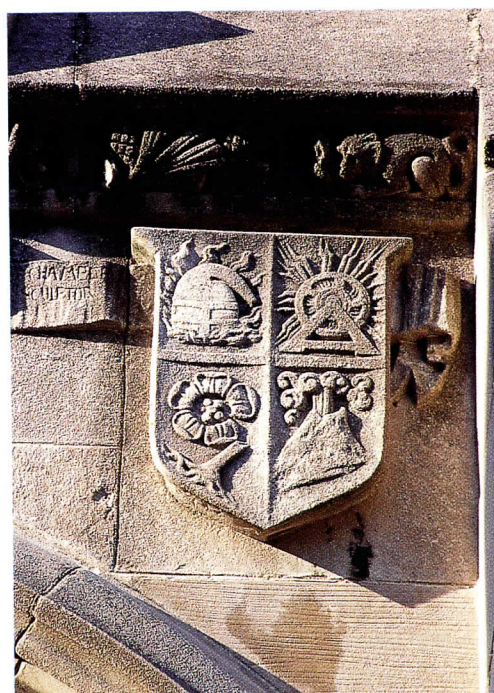
“the beauty and comfort of its buildings and surroundings.” Mother Ignatius, in her 1929 Report of the Dean, signaled the success of these aesthetic efforts. “Though our campus is small in acreage, its beauty elicits the most favorable comments of visitors.”

Scholarships

The opportunities which the College of New Rochelle offered to Catholic young women were not only for those wealthy enough to pay for a collegiate education. From the first years, scholarships were provided to worthy applicants. “During its existence of five years, the college has educated and boarded nine students free . . . ,” the dean reported in January 1910. “It has also given free instruction to many.”

The applications of several young women had to be deferred in the summer of 1909, however, because of a shortage of aid. The dean reminded the Board that so far only two perpetual scholarships had been established for the College: one full scholarship by Father O’Farrell in 1904 and one tuition scholarship in 1906 by William Buckley. The lack of funds, she wrote: “should appeal to those who are so generous in endowing hospitals, etc., in which the body alone of the individual is cared for; and as the soul is much above the body, so is aid to educational development above mere physical care.”

In 1910 at least two additional full and several partial scholarships were funded. Mother Irene declared: “These scholarships have



Stone sculpture symbols for the natural sciences, Science Hall

“Knowledge and Wisdom,” Science Hall



helped many a young woman to secure an education and a place in life which, without such assistance, she would not have obtained, despite the talents she possessed." Nonetheless, the draft Report of the Dean to the Board for 1918–1919 noted with alarm that the Scholarship Fund had actually decreased over the previous two years. "In order that the College may, each year, open its door to a few worthy young women, it is important to increase this fund." This search for money to allow those without adequate financial resources to attend the College would continue long into the future.

Fund-Raising

The ambitious effort to build and the commitment to provide scholarships sorely taxed the financial resources of the College. Despite expanding enrollment and growing tuition revenues, the burden of mortgages and loans drove the early leaders of the College to a variety of fund-raising efforts. Mothers Irene and Augustine hoped, of course, that wealthier members of the Board of Trustees would give generously to the Scholarship Fund and to building projects. And once the alumnae organized and became active, they sponsored dances, musical recitals, and parties to raise money for the various needs of the College. They also gave as individuals and

Catalog for 1911–12–13: "Course in riding makes it possible for the students to become excellent horsewomen."



as members of their class. But these efforts alone were not enough.

As early as 1907 Mother Irene resolved to pursue a major gift for the young College from the General Education Board of the Rockefeller Foundation. William Buckley agreed: "I think that St. Angela is surely entitled to share in a part of the Rockefeller Endowment Fund, and we will not consider it tainted money either; on the contrary we will offer thanksgiving for receiving part of it. I feel sure we are in a position to obtain some of it. I had been wondering when I read about the very large endowment fund, if your usual wide-awakeness had not made you realize that you should get a part of this endowment, and I was not at all surprised when I received your letter stating that an effort would be made to obtain a part of it. And there's no question to your getting it. First, because you generally get what you are after; second, because you have God's graces in your great work." The College sent an application in September 1907 and renewed its request in February 1910, but had no success.

As the twenties began, the College again approached the Rockefeller Fund. At least \$250,000 was needed "to erect a new dormitory building [Brescia]." One way to raise this amount, Mother Augustine reminded the Trustees, was from the General Education Board, which had recently announced that its next educational effort would be "to help the women's colleges, which are unable to house and care for the multitude of young women who are knocking at their doors."

So a draft application was prepared in 1921, describing the College, detailing its needs, and explaining why special funding was requested. The draft serves as an excellent statement of the purposes, physical condition, and financial situation of the College at that moment and makes an eloquent plea for money for the new dormitory. But the response from men closely connected to the Rockefeller group was quick and discouraging. The College was informed that the General Education Board did not fund building efforts; it donated money only for endowment and only when the institution seeking help was ready at least to match the gift.

In less than three years, the Trustees of the College agreed to



(Top) "The Scientist" detail on Science Hall



(Bottom) Heraldic sculpture on Science Hall



Sleigh ride, circa 1912

try again. They voted to apply to the General Education Board for a quarter million dollars. This time, the stated purpose was endowment, with the understanding that the College would raise “additional funds for such endowment.” The College did not submit a formal application until 1926. Initial signs of encouragement from representatives of the Rockefeller Foundation led again to disappointment. The request was refused.

While this fruitless effort was underway, a more ambitious plan took shape in the early 1920s. For the first time,

the Board, at Ursuline prompting, considered launching a major, professionally run fund-raising campaign. In a letter dated September 29, 1920, Mother Irene summoned the Trustees to a special meeting on October 7, when “Mr. Harvey J. Hill, a campaign manager of national reputation,” would speak to the assembled Board. The idea was to launch “New Rochelle’s first public appeal.” After preliminary study, Mr. Hill recommended against a full campaign, suggesting instead, “that a survey of the college and its prospective needs during five years be undertaken and that a special local committee be formed to take charge of the collection of the funds.” The Board endorsed his position. This may have been a profound disappointment to Mother Irene; but the Trustees did agree to establish a special committee for the specific purpose of raising a new building fund.

To all of these early fund-raising efforts there seemed to be two major constraints. At least some of the major foundations which supported higher education in the early twentieth century suffered from severe anti-Catholic prejudices. The General Education Board, for example, had neither Catholic nor Jewish members and, to Edward McGuire, seemed dominated by evangelical Protestants who would not readily contribute to a Catholic institution. He urged

the strongest possible factual presentation of the College case by prominent friends of New Rochelle. "We want to make it uncomfortable for them to refuse assistance to Catholic schools while they give to others."

"The prejudice against Catholic enterprises is very real," he asserted in another letter, "and it is almost impossible to get [institutions such as the General Education Board] to take into consideration the most important fact that the cause of education and of patriotism can be served through the Catholic Church as well as through non-Catholic enterprises."

Unfortunately, other sources of significant funding, such as the Carnegie organization, gave only to nonsectarian institutions. Any church-related college, whether Catholic or Protestant, was automatically excluded from consideration for Carnegie support.

The second major difficulty particularly troubled Mother Irene and the other Ursuline founders. "The idea of Higher Education for women, when first promulgated, did not appeal strongly to the Catholic public," Mother Ignatius, the dean, wrote in 1915. "This mental attitude was due chiefly to the ultra conservative ideas concerning the sphere of woman, ideas which present social conditions have made it absolutely necessary to modify. For the influence of the non-Catholic intellectual environment in the world must be met, and the only way to meet it is by giving our young Catholic women an education which will place them on an equal plane intellectually with

The Virginia Rose Chain, Class Day of Commencement Week, 1914



their non-Catholic sisters. It was the recognition of this fact that gave the first impetus to the determination of the Ursulines, the oldest teaching order in the church, to found the College of New Rochelle,



"The Scholar," Science Hall

which stands, in this world of fluctuating principles for all that is highest and best in the intellectual and moral development of Catholic womanhood."

"It is sad," the dean concluded, "to note how little the subject of education appeals to our wealthy Catholics. They preferably support such philanthropic works as tend to sustain the body alone, while education—if directed with a proper balance of the intellectual and the moral—lifts the whole woman to a sense of duty and self-respect, and affects the generations that follow."

These critical comments express disappointment with the "Catholic public." But the remarks of Mother Ignatius are also an eloquent statement of purpose. They reveal bold insistence on change and on the creation of new mental attitudes among Catholics. Yet they

also disclose fierce defense of Catholic identity in the face of an increasingly threatening, secular environment. Here again is the fundamental dual theme of transformation and tradition, of innovative movement and devoted preservation, which would sound throughout the history of the College of New Rochelle.

The aborted project involving Harvey Hill as campaign manager symbolized a profound difficulty for the College. The inability to build an endowment during the early decades of the twentieth century, when many other leading women's colleges were doing so, was a failure of enormous long-term consequences. This error was not a flaw in foresight however. The 1906 catalog had called—in vain—for gifts of \$60,000 to \$120,000 to endow professorships. But energy arguably had to go first toward building a campus. And the repeated refusals—for whatever reasons—by potential benefactors certainly lessened the possibility of seeding any growing endowment.

Furthermore, as Mother Irene and other early leaders clearly recognized, the Catholic community at that time did not—by and

large—possess wealth adequate for the creation of substantial endowment. As the 1921 draft application to the Rockefeller Foundation admitted: “The Catholic body of New York City and its vicinity is not wealthy and contributions of more than \$100 are rare. The demands upon the Catholic body for the support of its poor, its dependent children, its aged and sick are very great . . .” Catholic philanthropists devoted to higher education were very few. In 1910 Edward McGuire confessed with some humor to Mother Augustine: “I hope your prayers will bring out a ‘grown man’ or two among our rich Catholics. We can use them in other ways when they come forth. . . . Some day when your ship comes in we shall practice ‘high finance’ and fund all your mortgage loans.”

Still another reason for not building an endowment must be recognized. The Ursulines served as a kind of living endowment which, perhaps wrongly, made the need for a traditional endowment seem less urgent. Everyone associated with the College clearly understood the essential contribution of the Ursulines of St. Teresa’s Community in these first decades. The Rockefeller Board was reminded repeatedly, for example, of the indirect contribution of the Ursulines to the College because they served without compensation. And the list of resources of the College—capable faculty, growing student body, sufficient land, adequate buildings, and facilities—included “above all the devoted service of the order of Ursuline nuns of the



“The Singer,” Science Hall

Catholic Church who have consecrated themselves to the service of the education of women and girls without expectation of pecuniary reward."

In January 1924, Edward McGuire sent, along with congratulations on the completion of the Chapel, this powerful tribute to Mother Augustine: "[The] enormous success [of] your institution is due to the devotion and unselfishness of the Ursuline nuns of your community. Without their sacrifice and devotion there would be no College of New Rochelle." McGuire and many others knew that the Ursuline "endowment" was a gift of great worth. But a companion endowment of the traditional sort was also sorely needed.

Recognition and Accreditation

By the twenties, a growing roster of external agencies and associations accredited or otherwise approved the College of New Rochelle. This public endorsement was an important measure of the success of the Ursulines in their resolve to create a college with a sound and varied curriculum, an excellent faculty, and a fine physical setting.



Current seal of the College of New Rochelle

In 1916 Mother Irene learned that the State Education Department was "re-rating all colleges registered with the Department and after this re-rating there will be three classes." Would the College of New Rochelle be in the first class? There seemed to be two stumbling blocks: the term of instruction which fell short by a week or two (even though the weekly hours of instruction were far above average); and the concern that "the administration of the preparatory department [the School] [may] sap the strength of the collegiate department [the College]."

William Buckley felt that a conversation between Mother Irene and Dr. Downing of the State Education Department would easily resolve these matters. "My idea is for [you] to have this talk with Dr. Downing so that the College of New Rochelle also would go in [the first] class. [You want] to approach this subject with Dr. Downing absolutely on the question of merit." In a concluding cautionary remark, he reminded Mother Irene that "There is quite a rivalry



Class of 1925 as sophomores

between Catholic colleges to be in the first class,” and urged her utmost discretion.

The College of New Rochelle did receive the highest ranking—a significant early endorsement for an institution then only a dozen years old. One result of this episode, however, was the removal in 1917 of the school from the Castle, a home it had shared with the College since 1904, to its own separate location, a large private house nearby. At the same time, the seminary was renamed the Merici School. However, even this separation of preparatory and collegiate “departments” was not adequate by the mid-twenties when expansion of the College dictated yet another removal. In 1929 land was purchased on North Avenue, at the other end of New Rochelle, and the Merici School was again moved and given the name it still retains: The Ursuline School.

Other signs of confidence followed the first-class ranking by the State Education Department. In February 1919, the Board of Trustees was notified that “the College had been included by Columbia University in its list of colleges of the highest standing for purposes of matriculation in the University.” Two years later the College became a founding member of the Middle States Association of Colleges and Secondary Schools. And in 1926, Mother Augustine was delighted to tell the Board “that the College had been admitted to membership in the Association of American Colleges and Universities.” In May 1928 she proposed that “in conformity with the custom among the women’s colleges [which were members of the AACU], . . . women should serve on the Board of Trustees.” The Board approved her landmark request, and Dr. Mary F. Higgins, Class of 1915, professor of education at Hunter College,

was elected the first woman on the Board. This move was a particularly fitting symbol of the College's commitment to new roles for women.

Students and Alumnae

Who were the students of the first twenty-five years? Photos of the first graduating class of 1908—nine young women—are familiar. And the rapidly increasing number of students from 1904 to 1929 is also well known. The Report of the Dean, 1919–1920, contained an elaborate table of enrollment statistics documenting the remarkable growth of the student body which had reached 297 by January 1920, not counting enrollment in the summer session or in the extension courses. By 1929, the total enrollment of 802 made New Rochelle the largest Catholic women's college in the nation.

As students, the young women of the College were “under the supervision of the religious, though a certain amount of freedom is allowed in order to train them to self-reliance. All Catholic students are obliged to attend Mass in the College Chapel on Sundays, and no student is allowed to leave the campus after six-thirty P.M. without special permission from the Dean.”

Course work was demanding. But “Various societies, literary, scientific and musical, give variety to the college life. The students meet in the parlors for a social hour after dinner every evening.” Among the growing number of extracurricular activities in the early years were the Dramatic Society, “Props and Paint”; the Music Club; the Educational Club, which heard lectures monthly from prominent educators; the Alpha Alpha Society, an honor association open only to juniors and seniors; and the Gymnasium and Field Association: “Its aim is to cultivate interest in physical education and outdoor sports.”

Student government began in 1910 with the establishment of the Advisory Board. Language and religious clubs flourished by the Twenties. Also important were the literary activities: *Quarterly*, which first appeared in 1905; *Annales*, in 1911; and the Press Club which first published *Tatler* in 1921. Special traditions, similar to those at other prominent women's colleges, also took root, includ-

ing Junior Sisters, Founder's Day, the flower chain at Commencement, and a variety of social occasions.

After Commencement Day, what did the graduates do? As early as April 1922 the first alumnae questionnaire went out to college graduates "asking for data as to present positions, salary, further study done since graduation and degrees received." Mother Ignatius reported in May: "It is too soon to give complete information. At present ninety returns have been made from which we note that teaching and business continue to be the attractive callings of our students. There are forty-six reported teaching, nine in business, fifteen married, two librarians and eighteen in graduate work. The salaries of those employed range from \$1,250 to \$4,750 per year, those in the teaching profession receiving the largest salaries."

The souvenir pamphlet for the Silver Jubilee, published in June 1929, tabulated the responses to "a recent survey made of the nearly twelve hundred graduates of the College. . . . One can see at a glance the variety of vocation and avocation in which our graduates are engaged." Those in education numbered six hundred and forty-one, including nine principals, five department heads, and ten college professors. One hundred and five graduates worked in business; twenty-eight of these are listed as holding executive positions. Other careers included: social service, fourteen; journalism, twelve; librarians, eleven; and at least one or two alumnae holding positions in law, architecture, and medicine. There were also two concert singers and one graduate who pursued a career on the stage.

Forty-seven young women had become Ursulines or religious of other congregations since graduation. Sixty-nine were either pursuing or had completed graduate study, including eighteen who held Ph.D. degrees. And thirty-four other alumnae described their occupation as "leisure." The statistics also recorded nearly 250 graduates who were married, including Catholic marriages, 220; Protestant, 5; and mixed, 23.

The Alumnae Association was formed in 1908 immediately after the first Commencement. From that time, the alumnae—relatively few in number during the first two decades—worked to maintain collegiate ties, to uphold the College and to meet its needs. Contri-

butions were made annually, but anniversary occasions elicited special responses. In 1918, for example, the alumnae commemorated the tenth graduating class by trying to raise “a library fund for the college. It may amount to not more than one or two thousand dollars, but it at least proves the good will and loyalty of the alumnae.”

The Silver Jubilee

During the first quarter century of the history of the College, several themes, in addition to the central importance of the Ursuline tradition, were already clear. One of the most significant was the pioneer spirit, or the commitment to respond boldly to new times. For the College of New Rochelle, the initial effort focused on providing higher education to Catholic young women. Some doors which had remained closed at the beginning of the twentieth century were now opened. A second major theme involved career training within a strong liberal arts foundation. An emphasis on service made education one of the most frequent professional choices for graduates and led the College to offer courses in Manhattan, Brooklyn, and elsewhere, as well as in New Rochelle. Also readily apparent during these first twenty-five years was the goal of creating both an institution of excellence and a place of beauty. The College modeled itself on the best of higher education for women, including the finest possible faculty, a carefully defined mission and curriculum, and the most demanding standards. And the physical setting was planned to match the high educational aspirations of the early College. By the late twenties the campus included—in addition to the Castle itself—five magnificent structures, each built to endure. In these efforts, lay leaders, including faculty and friends, worked closely with the founding Ursulines; the creation and development of the College seemed always to involve both lay and religious leadership.

For the Silver Jubilee, Mother Irene penned a beautiful letter which appeared in the *Alumnae News* of October 1929. She warmly praised the alumnae for their many achievements and reviewed the results of over two busy decades of work. Before closing as “Your devoted and grateful Mother Irene,” she summarized: “My happy retrospections lead me back over the past quarter of a century—

years fruitful, I trust, in the salvation of souls and the development of higher education for women. From a graduating class of nine in 1908 to one of 157 in 1929, I have watched the days at the College of New Rochelle unfolding, bringing new hopes and then, after much labor and sacrifice, their realizations." Hopes—Labor—Realizations. Here were fitting words to encompass the first twenty-five years.



Annual May Day, 1927



CHAPTER III

TO THE HALF-CENTURY: 1930-1954

Transitions and Stability

Not long after the start of the second quarter-century, the founding generation of the College began to pass from the scene. The faithful Edward McGuire died in 1934. The following year saw the departures first of Adrian Iselin, long-term trustee and early benefactor, and then, in December 1935, of Mother Irene. Three years later, in 1938, death also claimed Mother Augustine. The College would now have to move ahead under the inspiration and guidance of others: a few remaining early figures and the emerging new generation of leaders.

With the founding generation the College had been blessed by a pattern of long years of involvement by key individuals. This good fortune of extended tenure, which gave a strong sense of direction and stability, would continue. Mother Ignatius Wallace served as dean until 1939 when she was succeeded by Mother Thomas Aquinas O'Reilly, Class of 1913, who would in turn hold positions at the



(Top) Mother Thomas Aquinas O'Reilly, O.S.U. (1891–1977), professor of English; dean, 1939–1949; first Ursuline member of the Board of Trustees, 1942–1977

(Bottom) Mother Xavier Fitzgerald, O.S.U. (1871–1950), registrar, 1915–1950

highest levels of college administration and governance until shortly before her death in 1977.

At least one prominent figure of the early years, Mother Xavier Fitzgerald, remained active until as late as 1950. Registrar from 1915 to 1950 and one of the “pioneer administrators” of the College, Mother Xavier greatly influenced the developing curriculum of the College; in the late 1920s it was apparently her desire to expand the college offerings that led to the creation of the Art Department. Always ready to advise other religious orders as they founded educational institutions, Mother Xavier also acted as a standard-bearer for the reputation and influence of the College of New Rochelle and as a missionary for the education of Catholic women. Thanks in part to her energy and generosity of spirit, the College served as an important model for other similar colleges as they emerged across the country.

The Ursulines Come Forth

An essential feature of the story of the College of New Rochelle during the second twenty-five years is the heightened visibility of the Ursulines. Although the Ursulines founded the College and played the key role during the early decades, the Board of Trustees consisted primarily of laymen and included males only until 1928. The President was a cleric, and the faculty was composed overwhelmingly of laymen and laywomen. As noted previously, during the early period Ursulines held important positions at the College and enjoyed the predominant behind-the-scenes influence. But by the late 1930s and early 1940s, the Ursulines stepped forward to assume important new roles and to receive greater recognition. By the mid-1950s, as the College celebrated its semicentennial, Ursulines were not only members, but also constituted a majority of the Board of Trustees and of the Board’s Executive Committee; the president was an Ursuline; and about half of the faculty were religious of the Order of St. Ursula. A dramatic transformation had occurred.

In part, this coming forth is a chapter in the larger story of the emerging role of women in higher education and elsewhere in American society. However, the heightened visibility of the Ursulines also

reflected broader trends in the Roman Catholic Church in America. During these decades the American Church enjoyed remarkable growth; Catholic institutions of all sorts flourished. Responses to this robust development included tighter administrative controls and more insistence on clear definitions of Catholic identity. For women religious, the era witnessed increasing vocations and expanding orders. At the College of New Rochelle, the coming forth of the Ursulines reflected these changes, particularly the growing role of American women religious during these years.

But the greater Ursuline presence at the College meant something more specific as well. It signified a renewed affirmation of the identity, the vision, and the educational philosophy of the Order of St. Ursula. In 1926, before the College had even celebrated its Silver Anniversary, Mother Marie de Saint Jean Martin became prioress general of the Roman Union of the Order of St. Ursula. The Roman Union had undergone initial efforts at effective organization and unification since its establishment in 1900. Mother St. Jean possessed an intimate knowledge of the writings of St. Angela and of the traditions of the Order. Enjoying high energy and a fine mind, she was a persuasive woman, a gifted administrator, and author of several books. The new prioress general remained in her office until 1959 (over thirty years) and during those years worked to bring greater homogeneity to the diverse Ursuline communities which had joined the Roman Union.

Since her years as prioress general overlap the second twenty-five years of the College of New Rochelle, her influence on the College during this period was considerable. That influence was enhanced by an accident of timing. In 1939, at the outbreak of the Second World War, Mother St. Jean was visiting the United States. Unable to return to Rome until the end of the war, she remained in this country for six years. From her headquarters in Missouri, the prioress general made her presence felt in profound ways among the American Ursulines.

In 1940, at the request of Mother St. Jean, a Congress of Ursulines from throughout the United States was held at the College of New Rochelle to address the Ursuline tradition of educa-



*Mother Dorothea Dunkerley, O.S.U.,
dean, 1949–1950, first Ursuline
president of the College, 1950–1957*

tion. For ten days lectures and discussions focused on Ursuline educational philosophy and methodology. Mother St. Jean's many presentations at the conference, collected and published as *The Ursuline Method of Education*, became the accepted guide at Ursuline schools and colleges, including New Rochelle.

Out of the 1940 Congress emerged a renewed vision of Ursuline education. The curriculum at the College was refashioned; requirements in philosophy and religion became more stringent. Mother St.

Jean's concept of the "sacrament of knowledge" provided powerful encouragement for academic excellence, a love of learning, and respect for the life of the mind.

The "sacrament of knowledge" also implied lifelong learning. Mother St. Jean worked diligently to promote the ongoing intellectual development of all Ursulines. The goal was the highest possible intellectual training for Ursuline religious as they sought to carry out their teaching mission. First established in 1931, a House of Studies, where young Ursulines from throughout the United States could earn a college degree, was moved permanently to the College in 1943. Ursulines already holding an undergraduate degree were encouraged to attend graduate schools—even secular institutions—so that they would be well prepared for positions in secondary or higher education. The idea was "to learn in order to teach."

For the College, not only was the student body enhanced by the presence of

young Ursulines from around the country, but also faculty and administrative positions found a constantly larger pool of highly educated and intellectually active Ursulines.

The 1940 Congress and the wider influence of Mother St. Jean



(Top) Alumnae Room, Gill Library



(Bottom) Biological sciences class



Student leaders of National Federation of Catholic College Students (NFCCS) and National Student Association (NSA), 1950

also brought about a powerful reassertion of Ursuline identity. An initial indication came on February 10, 1942, when Mother Thomas Aquinas, then dean, was unanimously elected to the Board of Trustees. Nearly forty years after the founding of the College, the first Ursuline now sat officially with the Board. In less than a month, at a special meeting of the Trustees, six other Ursulines became members, including Mothers Ignatius Wallace and Xavier Fitzgerald; at the same time, the chairman of the Board appointed an executive committee, consisting of four Ursulines and Monsignor Walsh, President of the College. In 1947 the composition of the Executive Committee of the Board was specified in revised By-Laws. "There shall be an executive committee comprised of the delegate of the Archbishop of New York [the President of the College], the Superior of the Ursuline Community of New Rochelle and at least three Ursuline members of the Board of Trustees who may transact all business of the Board except to grant degrees or to make removals from office."

By the mid-1950s the shift would be even more striking. At that



Investiture of freshman class, eve of Founder's Day, October 1932

time, of fifteen members of the Board of Trustees, ten were Ursulines, and of an executive committee of five, all were members of the Order. The College had moved from a forty-year tradition of a Board of Trustees under (at least nominal) lay control to a Board firmly and officially in Ursuline hands.

A second momentous development occurred at the end of the 1940s. In May 1949, Monsignor Walsh, who had succeeded Monsignor Chidwick in 1935, resigned as president of the College. Later that year, Mother Dorothea Dunkerley, O.S.U., "was named Acting President of the College, pending an appointment of a member of the Ursuline Community of New Rochelle as President, by Reverend Mother Provincial [of the Eastern Province of the Roman Union of the Ursulines]." Authority to name the president had shifted from the archbishop of New York to the Ursuline Provincial. And an Ursuline was now about to become president. To Mother Dorothea, who assumed the office in August 1950, went the double honor of being the first woman and the first member of the Order of St. Ursula to serve as president of the College of New Rochelle.

By the time of the Golden Jubilee, more Ursulines served as faculty of the College as well. Enjoying the fruits of access to graduate training and encouragement to pursue scholarly interests, Ursulines were prepared in increasing numbers to teach at the college level.

During the second quarter-century the Ursulines also assumed a more formal role at the College as advisors, both academic and spiritual. As early as 1931, religious faculty were invited to serve as freshman advisors and to help with college orientation for new students. "Religious were chosen, rather than the lay faculty, for two reasons. First, the nuns have had a longer and closer association with the institution. Most of them are New Rochelle graduates and their knowledge of traditions and customs more complete. Secondly, they are more intimately associated with the life of the students. In every residence hall on campus there are Mothers and Sisters whose duty it is to supervise the welfare of the young maturing girl." And in 1943, "in order to increase the spiritual opportunities for the students, the Director of Religion inaugurated

a system of Spiritual Mothers. The student herself applies for a certain Mother who assists her in various religious problems.”

The influence of the prioress general had still another significant result for the College during the second quarter-century. Throughout her years in office, Mother St. Jean Martin remained extremely loyal to ecclesiastical structures and authorities. The vigorous mission of learning and teaching which she advocated was always to advance in strict accord with “the impulse of Holy Church.” So for the College, her philosophy and policies led not only to a strong re-emphasis of Ursuline philosophy and identity, but also to a perhaps equally powerful reassertion of Catholic mission and identity. In this, her approach reflected and reinforced broader trends (noted already) which were then occurring within the American church.

Of course from the first public announcement of the College of Saint Angela, the institution declared itself a Catholic college for women (although open to students of all faiths). And promotional brochures emphasized the high importance placed on spiritual training and values. As early as 1931, the Bulletin reminded readers that the Sodality was New Rochelle’s “oldest religious organization, dating from the first days of the College. In response to the Holy Father’s call for Catholic Action, . . . the Sodality of the Blessed Virgin has resumed its original threefold aim, that of personal holiness, charitable works for the neighbor, and defense of the Church, and by so doing is participating widely in the great Catholic campaign.”

CNR formation by physical education class, Sports Building, circa 1933



But during the 1930s, and increasingly in the 1940s, the annual Bulletins of the College and Reports of the Dean enumerate a growing list of Catholic organizations, activities, and special events on campus. The academic year 1947–1948, for instance, witnessed the creation of a Catholic Family Institute (which provided “a center for the discussion of the principles of Christian family life”); the gathering in November 1947 of a Marian Congress; meetings of the National Federation of Catholic College Students; and the convention of the Catholic Commission on Intellectual and Cultural Affairs in May 1948. “About forty scholars and professors from many of the large nonsectarian colleges attended. The object of the CCICA is to promote a truly Catholic intellectual life on our big campuses and also an active participation in international cultural relations as designed by UNESCO.” The dean also noted that “In conformity with the desire of Our Holy Father Pope Pius XII, expressed in the encyclical *Mediator Dei*, even greater emphasis than heretofore has been placed on the observance of the liturgy.”

Such gatherings reflected the traditional hospitality of the College community. But more importantly, they testified to the increasing prestige of the College of New Rochelle as one of the institutions of higher education at the center of Catholic intellectual life in the United States. These many institutes, congresses and conventions also assured a lively intellectual exchange on the campus and helped to promote a vigorous community of scholars where faculty and prominent visiting thinkers could debate current issues and participate directly in the examination and development of ideas. Scholarly life at the College was notably active and exhilarating during these years. But the intellectual conversation was largely within a Catholic world.

Perhaps the most telling example of the College’s increasing self-identification as a Catholic institution is a proposal discussed by the Trustees in 1945 as they considered a revision of the By-Laws of the Board. Someone suggested that the Board “should always be made up of Catholics, since the College is Catholic.” No action was taken on the idea, nor did it surface as a written requirement for membership in the revised By-Laws. But simply raising the issue



Traditional Christmas dinner, Maura Hall dining room

said much about the growing Catholic self-consciousness of at least some members of the College community.

The gains made during these decades of growing Ursuline presence were undeniable: a carefully considered and coherent educational philosophy; demanding intellectual training for a faculty committed to the mission of teaching; rigorous academic standards; and a campus where the “sacrament of knowledge” was honored and the life of the mind prized. With these strengths, however, came a more self-conscious attention to Ursuline and Catholic identity and a perspective more strictly and rigidly defined than during the early years of the College. There was also the ever-present risk of tension between the goal of a vigorous intellectual life, which demanded the bold pursuit of ideas, and the commitment to Catholic doctrine and identity. At times during the 1940s and 1950s these dual purposes clashed in painful ways.

Building Continues

The second quarter-century opened with great attention to the development of campus facilities. On April 26, 1932, His Eminence Cardinal Hayes dedicated the new Sports Building, an Art Deco structure with a pool and gymnasium. But even before this facility was completed, Mother Ignatius called the attention of the Trustees to the “urgent need of a new library building.” Finally in 1936 the project began to move ahead when the Board resolved that the new library would be named in honor of the founder of the College. And in 1938 the Mother Irene Gill Memorial Library opened.

Other building needs quickly emerged. In 1941 the dean called for a new dining hall and a combined classroom and art building which would also provide music studios and an auditorium. “It is the ardent wish of faculty and students,” she remarked optimistically, “that the promised cafeteria building will be started this summer.” But December 1941 and war disrupted all plans. Wartime emergency measures blocked the availability of building materials until after 1945.

By 1948 work on the dining hall was finally underway, with the Board agreeing that “it was wise to get the very best and a mistake



*Library in north wing of Leland Castle,
1923–1938*



*Dr. Joseph Scully, professor of philosophy,
1930–1971*

not to have the latest and best.” This resolve to build to the highest possible architectural standards remained a constant feature of campus planning. Finally in 1949 the Mother Augustine Gill Dining Hall was opened and, on March 11, dedicated and blessed by His Eminence Francis Cardinal Spellman. The fieldstone structure, tied to the companion library building by a short, single-story corridor, effectively blended several modern architectural features with the traditional style of the rest of the campus.

Eleven years had passed between the construction of the Library (1938) and the dining hall (1949). This building hiatus—caused primarily by the demands of war—was the longest break to that time in the otherwise steady rhythm of campus creation since the founding in 1904.

Toward the Liberal Arts

Important changes in curriculum occurred as the decade of the 1930s began. Courses were reorganized into four groups: arts (including English), mathematics and natural sciences, foreign languages and literature, and the social sciences (including education). From among these areas, a wider range of selection was possible for students. They could, for example, take a math course instead of a second laboratory science. As Mother Ignatius noted with satisfaction, the experiment seemed to succeed. “The element of choice,” she observed, “greatly affected the attitude of the students toward the work.”

Practical career courses, including a B.S. in home economics or in secretarial studies, remained an accepted part of the curriculum during the 1930s. But the College gradually turned away from specific vocational training. In May 1936, Mother Ignatius recommended to the Board of Trustees the closing of the School of Domestic Science. Costs to equip the school properly for accreditation were now apparently prohibitive. During discussion, one trustee raised the possibility of minimal compliance with certain state requirements as a way to continue the program. Another trustee strongly disagreed, however, arguing that the traditional high standards of the College precluded a bare-bones effort in any area. He

declared that “if there was to be a Domestic Science School it must be of the best. That seemed to be the sense of the meeting,” and the dean’s recommendation was adopted.

By the 1940s the College moved even more clearly toward pure liberal arts. Heightened requirements in philosophy and religion, already noted, were only one measure of the trend. As early as 1941, Mother Thomas Aquinas, the new dean, informed the Trustees that experiences in career placement for young women from the College “demonstrate that there is a place, and a very good place, for the graduate of the liberal arts college, with very slight additional training in technical fields.”

In the same document, the dean reflected: “In summary, the past two years have been transitional. New Rochelle is forging ahead in long strides—so much so, that a member of the federal office of education remarked that the College of New Rochelle has made a greater advance in the last fifteen years than any other Catholic college. Our plans for future advancement on all fronts are well-formulated now, and the administration is carefully—perhaps somewhat slowly—putting them into execution. Over 3,000 young women have received degrees in the thirty-seven years of the college’s existence. Many of these graduates hold enviable positions in the nation. May the future generation of college students demonstrate . . . that women leaders are best prepared in the liberal arts college of which New Rochelle is one of many throughout the nation.”

In 1949, again at the urging of Mother Thomas Aquinas, another career course was closed. A letter informed the State Education Department that the College had decided to phase out the Commerce Department by the end of the 1950–1951 academic year. “Our reasons are that there are many schools now, in which this kind of work can be secured readily, and we prefer to put our emphasis into a stronger liberal arts program.”

To strengthen that program, the president, Mother Dorothea Dunkerley, announced in 1953 that, after several years of discussion, a “concentration program” had been inaugurated beginning with the freshman class. The new plan, based on “an effort to change the emphasis from the lecture method by the professor to self-edu-

*Dr. Anna T. Sheedy,
professor of history, 1925–1972*



cation by the student,” demanded for all students a reading course in the junior year, plus a senior seminar and comprehensive examination in her field of concentration.

During the early 1950s the Board of Trustees continued to discuss the “elimination of certain practical courses in order to strengthen the liberal arts program.” The trend toward a purely liberal arts curriculum seemed well-established and irreversible as the 1954 semicentennial drew near.

Students and Enrollment

The growing reputation and excellence of the College of New Rochelle during the second quarter-century led to stable enrollment, increasing selectivity in admission and a student body drawn from a widening geographic area. Enrollment from 1930 to 1954 fluctuated roughly between 750 and 850. In 1944 Mother Thomas Aquinas declared confidently, “We now have a high[ly] selective method of admitting students.” Nine years later, the president reported to the Board of Trustees that the current freshman class ('56)—one of the largest—was also outstanding in academic quality. Out of 237, nearly two-thirds were “ranked in the upper quarter of their high school classes, 62 in the second quartile, 17 in the third quartile and only 2 in the lowest quartile.”

During the 1940s and 1950s, the student body also grew increasingly national and international. Even before the Second World War, the dean affirmed that “we are looking for students from greater distances in order that New Rochelle may have a national character.” And by 1952–1953, in marked contrast to twenty years earlier, a majority of students came from states other than New York.

The war and postwar years in particular led to an increase in the number of students from abroad. In 1948 the dean reported fifteen students from foreign countries, including the Philippines, China, the Netherlands, Venezuela, the West Indies, and other nations of Central and South America. By September 1952, out of a total enrollment of 771, 3 percent came from abroad, including—in addition to nations already listed—Ukraine, Austria, Hungary, and Canada.

For the academic year 1954–1955, just after the semicentennial



celebration, the 835 students at the College came "from twenty-five states, the District of Columbia, Guam, Puerto Rico and nine foreign countries." The high caliber and increasingly national (even international) character of the student body helped to secure the growing recognition of New Rochelle as one of the outstanding women's colleges in the nation.

The Daisy Chain, Commencement Week, 1935

During this period, increasing interest and activity by past graduates served as one of the reasons for strong enrollment. The Alumnae Association worked diligently to strengthen ties to the College and to keep graduates aware of changing college issues and concerns. In March 1935 the Board of Trustees approved a recommendation from the Alumnae Association, founded in 1908, on procedures for seating a permanent alumnae representative on the Board. And in 1939 the first Alumnae College took place at the campus. But perhaps deepening loyalty and involvement were best demon-

strated by the enthusiastic endorsement of New Rochelle which alumnae gave to young women who were choosing a college. In 1939, Mother Thomas Aquinas announced to the Alumnae Association that out of a freshman class of 231 "180 stated that they owe their enrollment in New Rochelle to the kindly guidance of Alumnae." Such support was a noteworthy and extraordinary measure of the strength of the College during the second quarter-century.

A significant educational development in New York State during the 1940s raised concerns that the stable numbers and high quality of the student body of the College might be threatened. As the Second World War raged, the State Education Department began to

explore whether the existing private colleges and universities in the state offered adequate and fair opportunity to all students who might want to pursue higher education. By 1947, the surge in enrollment after the war, demographic projections of the rapid expansion of the college-age population over the next two decades, and increasing attention to non-discriminatory access led to the decision by the State to establish a network of public institutions to complement the private colleges and universities of the state.

The Association of Colleges and Universities, an organization of the private institutions within



Honors Convocation, Founder's Day, 1954

New York State, included the College of New Rochelle as a member. The entire group reacted with great concern, first, about allegations of discrimination in admission and second, about the creation of a public network which threatened to duplicate educational efforts, to establish separate private and public standards and regulations, and to weaken the leading position which private institu-

tions had traditionally held within the state. Educators recognized that the development of competing public establishments put the enrollment of private colleges at risk.

In September 1948 the state legislature enacted a law which defined as an "unfair educational practice" any discrimination against "any person or persons seeking admission as students . . . because of race, religion, creed, color or national origin." The law exempted "a religious or denominational educational institution" from the provisions regarding religion provided that the institution was properly certified. The College was forced to seek such certification, but not without vigorous protest from the dean, Mother Thomas Aquinas. "The College of New Rochelle [was] founded by members of the Ursuline Order of the Catholic Church for the specific purpose of affording opportunities for a higher education to Catholic young women. However, it has always been the policy of the institution to admit academically qualified young women, regardless of religion, color or national origin. In fact, we have students of every race and from all parts of the world."

For New Rochelle and other Catholic colleges, the new activities on the part of the State of New York posed several particular dangers. Again, Mother Thomas Aquinas articulated what was at stake. "The past year has been one of uncertainty and anxiety in American education, particularly for Catholic education. . . . The implications consequent on the operation of the State University are indeed grave. . . . Specifically, if political influence succeeded in the establishment of a liberal arts extension of the University in the immediate area of Westchester County, enrollment in four Catholic colleges (ours included) and in the several adjacent metropolitan institutions of higher learning would be seriously jeopardized. Continuous vigilant and alert action in politics as well as in education will be necessary for many years if we are to keep the prestige that Catholic higher education now enjoys in America."

For at least the next two decades the acutely anticipated dangers to enrollment and reputation did not materialize. But the call for vigilance testified to the astute recognition of challenges the future might bring.

A Small Liberal Arts College

The continuing success of the College in attracting a student body of consistent size, high quality, and increasing geographic diversity influenced a crucial decision made during the late 1940s and early 1950s. The College of New Rochelle would remain at an enrollment of about 850.

The temptation, especially during the immediate postwar years, was to grow as college enrollment rose rapidly across the country. Mother Thomas Aquinas described the situation clearly to the Board of Trustees in May 1945. "With the European phase of World War II apparently behind us, American educators are working themselves into a fine frenzy over various academic and financial problems. . . . Many educators will go back to the idea of bigger and better colleges. Admission officers, like high-powered salesmen, will be vying with one another for the largest enrollments. This probably will mean the diminishing of quality requirements for entrance. . . . Are these problems for our growing institution? You probably have already concluded that they are not too applicable. . . . Considering the number of applicants besieging the doors of the admission office, it would be wiser for us to make entrance requirements more stringent—for we are in a splendid position to select the best." In May 1948 the Board returned to the question of size. Once again, the dean offered "reasons for keeping the college at a registration of 800," including the telling observation that "it is necessary to give [students at the College] an Ursuline formation and . . . lack of Ursuline personnel prohibits this unless the registration were limited."

At the time of the Golden Jubilee the president, Mother Dorothea, reaffirmed the decision to stay small. "During the past year whenever educators have met in conferences or conventions, two closely related topics were inevitably part of the discussion agenda, namely, the expected increase in school enrollment . . . and the perennial problem of balancing the budget. For long-term planning, presidents of colleges and universities have been called upon to state the policy of their respective institutions in regard to increased enrollment. . . . After surveying our facilities, financial resources, personnel and other controlling factors, it has seemed advisable that New Ro-

chelle remain at its present size. Even if the college should suddenly be the recipient of substantial gifts of money . . . , we feel that the character of the college would be changed if we decided to expand to any extent. Our destiny for the past half century has been to be a small residential liberal arts college with a family atmosphere and it seems that we can make our fullest contribution to society by continuing in this tradition. We want the college to grow, but to grow in effectiveness rather than size. If the predictions of the population statisticians are correct, and more students clamor for entrance than we can accommodate, we shall be able to be even more selective in admissions than at the present time.”

The resolve to remain at an enrollment of about 850 arose partly from the very success of the College as the semicentennial approached. The decision also resulted from the mission and character of the College as understood at that time. New Rochelle was to be a place where students would enjoy personal contact with faculty (and with each other), where the liberal arts would dominate the curriculum, where demanding standards would be upheld, and where the Ursuline presence and heritage would be sustained. In the mid-1950s this vision of the College seemed to promise the “fullest contribution to society.”

The reputation and excellence of the College as the first half-century came to a close resulted from several causes: first, the consistent effort to make “plans for future advancement,” which is evident in the papers of college leaders; second, the tradition of always aiming toward the very best and of assuming the highest possible standards; and, third, the Ursuline emphasis on rigorous academic preparation and on the value of the life of the mind. Perhaps above all, it was the Ursuline concept of the “sacrament of knowledge” which created on campus an atmosphere of high expectation and intellectual excellence.

World War II

In perceptive Reports of 1943, 1944 and 1945 to the Board of Trustees, Mother Thomas Aquinas as dean chronicled the impact of the Second World War on the College. Once war was declared,

some faculty left the College to join the armed forces, but the College of New Rochelle, unlike many other institutions across the nation, did not suffer a decline in student enrollment. "Several students were drawn into the aircraft industry," but their places were taken by others, including young women from abroad. "Our college halls," the dean declared, "are filled to overflowing."

Like other selective and prestigious women's colleges, New Rochelle inaugurated an accelerated program during the war years. By pursuing summer study, students could hasten completion of their degrees and be free sooner for direct involvement in the war effort. Not many students at the College were interested however. Only 1 percent, according to the dean, planned to accelerate their degree program. Most "needed to work during the summer to earn part of the following year's tuition. There is much to be said for the maturation of the student, for the digestive process of higher education with long periods of leisure for earning tuition, for reading and travel, as well as for physical rehabilitation by summer sports and by life in the open."

The war disrupted the college calendar and other routine activities, curtailed the usual program of lectures and concerts, and turned student energies toward bond drives and other efforts to support the war. In the academic year 1943–1944, for example, students raised \$40,000 in the sale of war bonds, "of which \$15,000 purchased a PT19 Fairchild Training Plane and \$25,000 purchased two Ambulances." Students and faculty also joined together to broadcast a local radio program, "Foundations of America," which presented



Faculty procession, Commencement, 1954

themes of American history, culture, and freedom. Shortages of fuel and other materials forced the closing of the Sports Building for several months in 1944–1945, halted plans (as noted) for additional

classroom, art, and dining hall facilities, and even threatened to cancel commencement ceremonies in 1945. Shortages of everything, including food, drove prices up dramatically. With men and women in the armed forces and industrial production in full expansion, jobs were plentiful. For graduating seniors this was good news. Every senior in 1943 was offered at least eight positions according to the dean. For the College, however, the war years meant escalating wages and a shortage of personnel. Students

sometimes filled the gap. "Owing to the impossibility of retaining waitresses, several of our outstanding senior students volunteered for work in the dining rooms and pantry, thus leading the way to an organized student effort which is highly successful."

The war also reshaped the curriculum. New "war courses" appeared. Some—first aid, home nursing, motor mechanics, and even pre-flight training—were offered on a noncredit basis. Others—radio communications and meteorology—were credit bearing. Student interests also turned in unexpected directions. In mathematics, physics, chemistry, economics, statistics, and the modern foreign languages registration increased. There was even some student demand for courses in Portuguese, Japanese, and Russian. The sense of war emergency and war discipline also made students more willing to take required courses, including a compulsory four-year program in physical education.

Longer-term changes in the curriculum occurred as well. The popularity of modern languages, mathematics, and the social sciences continued even after peace returned. And the study of Latin America and the Far East, including Asian political and economic history, attracted more students. Partly in response to this new in-



(Top) Auto mechanics class during World War II

(Bottom) Annual Puppetry Show, circa 1938

terest, the faculty, during the 1947–1948 academic year, worked to develop area studies as a regular part of the curriculum. Overall, the war and postwar years fostered an increased international awareness on the campus which persisted. In addition to such changes as a more international student body and the inauguration of area studies, students became more interested in international peace activities and in the work of the United Nations, especially UNESCO.

As the war drew to a close, Mother Thomas Aquinas reported that the College—through careful planning—had adapted quite well to the stresses and necessary adjustments of the war years. “The first feverish race for War Preparedness in women’s colleges has finally settled down to a jog-trot.” She also recognized the different kind of effort which would be required once hostilities ended. “The administrators of the College of New Rochelle are vastly encouraged to find that they are making a definite and precise contribution to the war effort on all fronts, and also to the program for peace.”



*“The Tea Room” with smoking privileges
in Leonard Hall*



Blackout for national defense, 1943

Fund-Raising and Endowment

Between the late 1920s and the semicentenary in 1954, fund-raising activities at the College focused largely on finding money for buildings and for scholarships. Earlier tenacious efforts toward general endowment or other major financial campaigns were conspicuously absent during the 1930s and 1940s, decades, after all, of the Depression, war and postwar recovery.

During these years the College followed earlier patterns for financing building projects. Funds came, first, from surpluses generated in year-to-year operations, accumulated by painful sacrifices (especially on the part of the Ursulines), and, second, from loans which were quickly repaid. In 1936, for example, before the construction of the library began, \$100,000 in funding had already been set aside; and in 1938 a loan of \$200,000 was arranged to cover additional costs for the building.

For the dining hall the same method was used. In a letter, dated March 5, 1946, to Cardinal Spellman asking for permission to borrow for construction of the new cafeteria building, the College treasurer declared: "Our financial situation is this. During the war we concentrated on reducing our debt and were able, last September, to pay it off completely. Since then we have been saving for this proposed building. We now have \$120,000, and, by the end of this year, we shall have \$160,000." The College prided itself on being debt-free, or at least free of long-term debt burdens. One short year after the dedication of the new Mother Augustine Gill Dining Hall, the Treasurer informed the Board of Trustees that all loans had once again been paid and "that there was no outstanding debt on college property."

A few years later, the president, sounding a warning for the future, pointed out to the Board: "Our financial report for the year 1953-1954 shows that we were able to maintain our position in the select company of those independent liberal arts colleges that succeeded in balancing their budgets last year. This would not have been possible if New Rochelle did not have the contributed services of forty Ursulines whose estimated salaries are over a quarter of a million dollars. The days, however, when it was possible to add



The French Club en route to Paris, circa 1948



Sports Building

a substantial amount each year to a building fund from current funds are over. As we survey our needs for the future, we realize that we shall have to have recourse to extraordinary methods to raise the estimated two million dollars which our building program calls for.”

For scholarship aid, the same need for major revenues was apparent. “The question of scholarships is as much of a problem at New Rochelle

as it is with most of the American colleges. The number of candidates for the annual competitive examination has more than doubled in two years. . . . Here is a wonderful opportunity for the wealthy sinner to don the all-enveloping miraculous cloak and immortalize his or her name as the donor of a scholarship fund or of a loan fund.”

Individual alumnae, the Alumnae Association, and other private donors annually donned the “miraculous cloak” and contributed scholarship monies, but the dean and others recognized that sustaining the excellent academic quality of the student body required more substantial and permanent funding. “In order to maintain our present standards, the most vital need, aside from necessary physical expansion, is an adequate Scholarship Fund from which there should be suitable income. Most important, too, is the establishment of an Endowment Fund which the college lacks and which we must have if we are to hold our accreditations.” As late as 1944, the College possessed neither of these two “vital needs”: scholarship and endowment funds. The lack of an endowment was an increasingly conspicuous weakness of the College, especially for outside evaluators.

As the Golden Jubilee approached, new special efforts at fund-raising were finally made. In 1952 the College became a charter member of the Empire State Foundation of Independent Liberal Arts Colleges. “The objective and main purpose of this organization is to obtain funds from business corporations for its twenty-two member colleges.” Each college had a representative who served

as a solicitor for funds. Contributions were pooled and then shared among the member institutions. "We were assessed \$1,500 for dues," the president reported, "and at the end of the fiscal year received a check for \$1,615.30, making a return of over 7 percent on our investment. We are optimistic over the future of the organization."

The College also once again considered a development campaign, but one focused, at least initially, on long-range planning rather than fund-raising. In 1954 Mother Dorothea, as president, proposed the formation of an advisory council as an auxiliary to the Board of Trustees. She, Mother Thomas Aquinas, and others outlined the possible advantages of such a broad advisory group. They stressed "the necessity of a program of expansion not only regarding the physical plant of the college, but in prestige, public relations, and influence. Examples of expansion programs of other institutions of higher learning were cited by various members. In the College of New Rochelle expansion program, an advisory council would be indispensable." The Board endorsed the president's proposal and instructed the Executive Committee to organize such a council.

In the short run, the major fund-raising effort of the period came from the alumnae who were persuaded of the profound financial needs of the College. As early as 1950, the Alumnae Association began work on a special gift to celebrate the fiftieth anniversary of the College. Mary Shea Giordano, Class of 1923, Alumnae representative on the Board, announced that the goal for the

Golden Jubilee Fund was \$50,000. For the next four years energies were focused on reaching that target; and on October 16, Founder's Day, 1954, the alumnae proudly presented the handsome sum of \$75,000. The significance of the gift was great. Mother Dorothea,



*Student Campus Center, formerly
the Dining Hall*

noting that “at present, the contributed [services] of the Ursulines constitute our only endowment,” announced that the Golden Jubilee gift would be used “as a beginning of an Endowment Fund for the College.”

The Golden Jubilee

In May 1953 Mother Dorothea shared with the Board of Trustees plans for the year-long celebration of the semicentennial. “The principal event,” according to the president, “will be the all-day Convocation on Saturday, October 10, 1953, His Eminence, Cardinal Spellman, presiding. Solemn Mass will be offered in the morning. A Jubilee dinner will follow and, in the afternoon, an academic convocation signaling four or five outstanding alumnae of the College will be held.” Other, more purely social occasions would include “a splendid concert” to launch the year and “an Open House for residents of Westchester County.”

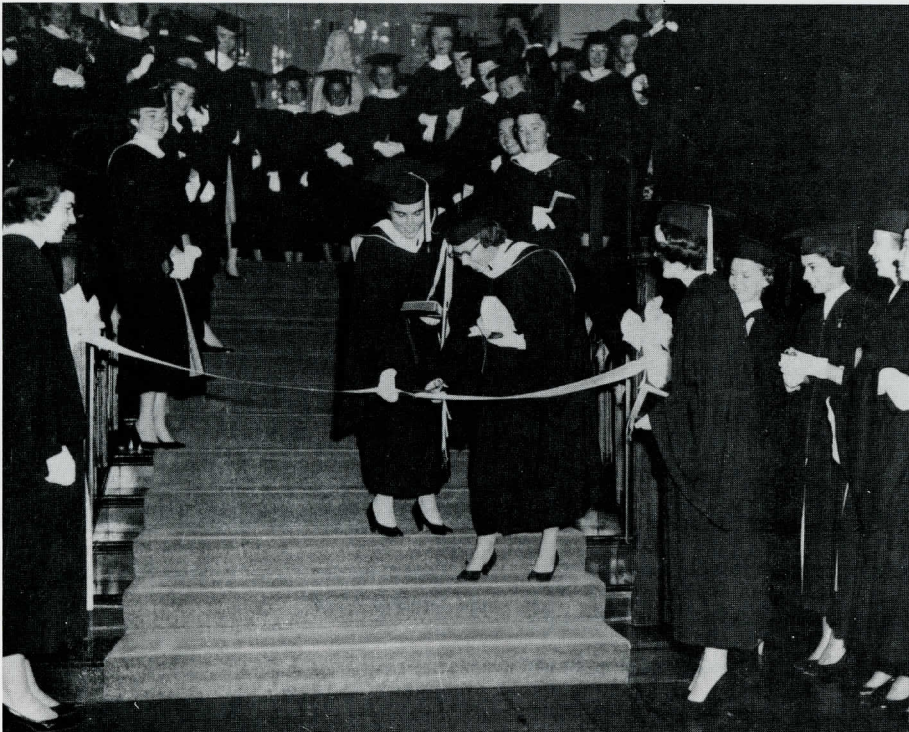
To underscore the intellectual achievements of the College, a Semicentenary Lecture Series was organized which “had as its theme ‘Catholicism in American Culture.’” Among the outstanding figures invited to speak were John Courtney Murray, S. J., and other

scholars of national reputation.

On the actual day of the Convocation over seven hundred guests attended the luncheon. A high point of the occasion was the presentation of the first “Angela Merici gold medals, . . . designed by Ernest Thorne Thompson, Professor of Art, . . . to eight of our most outstanding alumnae.”

The semicentennial celebration also left a notable physical legacy on the campus. Twin commemorative pillars were erected at the entrance to Castle

Tradition of bequeathing the Senior Staircase in Maura Hall by graduating class to incoming seniors





*A picnic at Glen Island,
Freshman Weekend, 1950*

Place. One pillar bore the College seal and the date 1904; its companion carried the Ursuline seal and the date 1535. This beautiful testimonial in stone and mortar symbolized more than the legacy of St. Angela and the Ursuline impulse which led to the founding of the College of New Rochelle. Perhaps more than people realized at the moment of the 1954 jubilee, these pillars also testified to a particular characteristic of the years since 1930: the increasingly close identification of the Ursulines with the College.



CHAPTER IV

TRANSFORMING VISION: 1955-1979

Confident Expansion

As the third quarter-century began the College of New Rochelle was poised to build upon its strength, prestige, and excellence. The number and caliber of applicants continued to rise throughout the 1950s and into the early 1960s. In 1956 a large grant of over \$280,000 from the Ford Foundation for endowment and support of faculty salaries handsomely affirmed New Rochelle's reputation as one of the nation's leading women's colleges.

The strengths of the College were also acknowledged at this time by the Middle States Association. As a charter member since 1921, the College had enjoyed continuing accreditation and, until 1956, when a team from Middle States arrived on campus for three days, no formal visit and evaluation had been made. The College community prepared thoroughly for the forthcoming review. As early as 1951 the faculty had assembled for a day-long symposium on the objectives of the College, and before the actual team visit, various

questionnaires and other supporting documents had been developed and a Self-Study Report written.

The final report from the Middle States Commission in June 1956 reaffirmed the College's accreditation, citing the College as a "superior institution" and lauding New Rochelle especially for its "organizational strength" (derived from the "educational system of the Ursuline Order"), its "unity of purpose," and "the clarity of its objectives" which are "effectively realized." Also commended were the "academic standards, faculty quality and faculty participation, student qualifications, the library and student personnel services" of the College.

Along with these words of praise and affirmation, the Middle States Association also issued some recommendations for improve-

ment which would help to set the agenda for the College for the coming decade. Suggestions included increasing the endowment, updating the science facilities, and, most important, separating the College of New Rochelle from the Ursuline community of St. Teresa.

When the College was originally incorporated in 1904, "title to all the property and buildings used by the College . . . remained with the parent corporation, the Ursuline Convent of St. Teresa." The Middle States Commission expressed concern that, with this arrangement, the Board of Trustees might lack the independence to exercise real control over College operations. As early as 1952, perhaps in anticipation of the coming evaluation, the trustees had considered plans to separate the financial records of the College and Convent corporations. By

Sign at Main and Pintard Streets, 1956

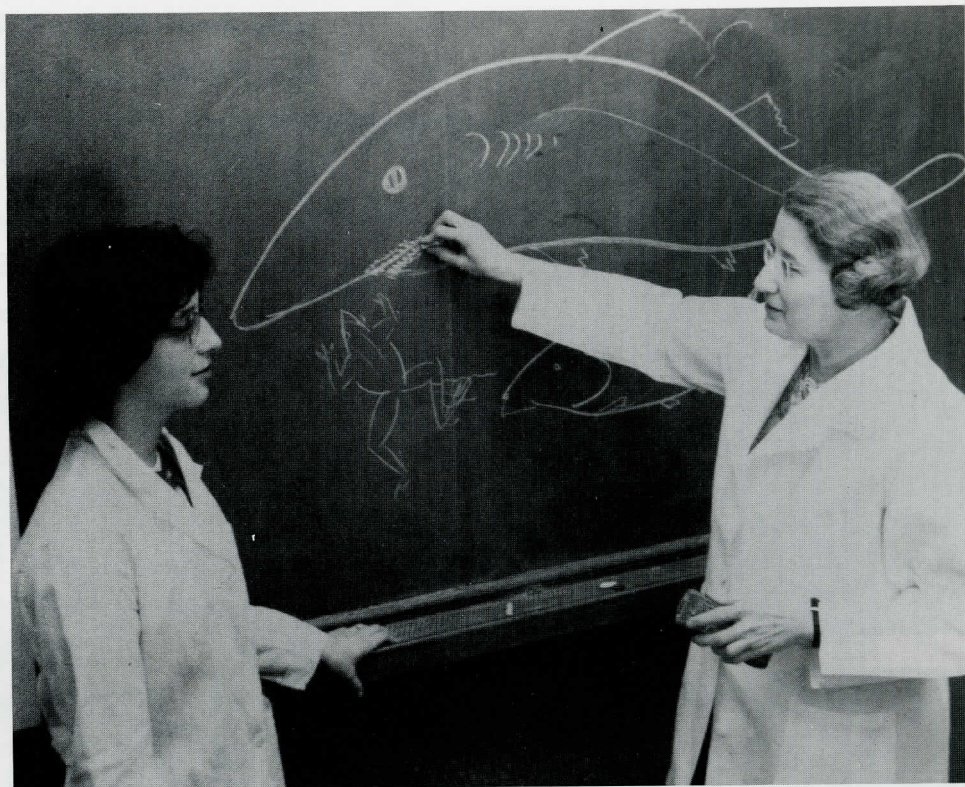


April 1958, in response to Middle States, the first legal steps were taken "to transfer to the College all of the property used by the College and owned by the Convent corporation." This was the beginning of a momentous change which, over the next fifteen and more years, would generate complex property issues and pose profound questions about the identity and Ursuline heritage of the College.

The program of "expansion" which the College launched with confidence at the time of the semicentennial continued to move forward. A development program outlined in the mid-1950s projected improved physical facilities, as well as renewed efforts at fundraising and at long-range planning. In December 1956, for the first time, the College established a Development Office and, in December 1957, appointed a full-time development officer. By May 1958 the College Development Fund showed nearly \$800,000 in pledges, and New Rochelle could boast a growing endowment which in 1956 had already reached nearly \$400,000.

Particularly noteworthy at this time was a new decision by the College concerning enrollment. Figures from the State Education Department of New York projected substantial increases during the 1960s in both the number of college-age students and the proportion of students who planned to attend college. Given these demographics, the College committed itself to a modest increase in enrollment. By the early 1960s the student body would be allowed to grow to about 900, a goal easily achieved. In January 1963 enrollment reached 915 with apparently continuing increases in the number and quality of young women wanting to attend the College of New Rochelle.

The improvement of campus facilities also went forward. The

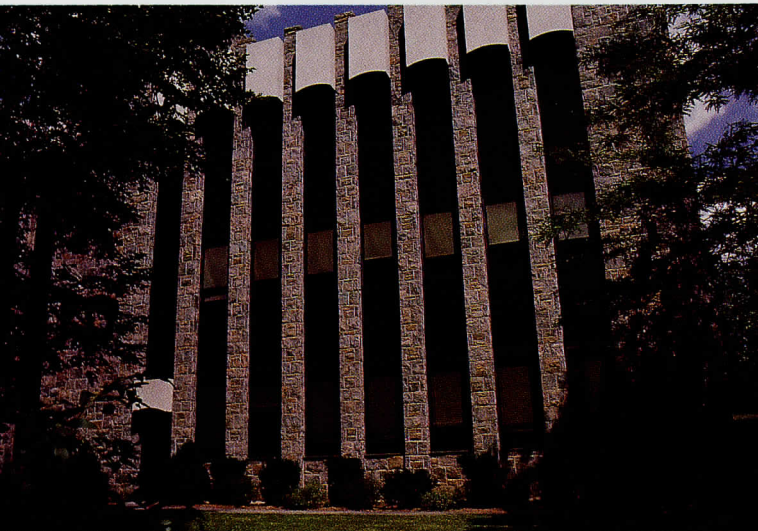


*Dr. Mary Dora Rogick, professor of biology,
1935-1964*

new senior dormitory, Angela Merici Hall, was occupied in September 1958 and, in 1960, the College dedicated a much-needed



Fine Arts and Administration building, named in honor of Mother Xavier Fitzgerald. Soon underway was an additional residence hall to house 180 freshmen, Ursula Hall, completed at the end of 1962. While this construction proceeded, the recommendation of Middle States for improved science facilities was not forgotten. In 1969 a new Science Hall was dedicated and named in honor of Dr. Mary Rogick, a member of the faculty and nationally recognized biologist. Supported in part, for the first time, by substantial state and federal loans, the pace of building between 1958 and 1969 was remarkable. In little more than ten years four large, new structures graced the campus.



Yet this heady period of heightened prestige and confident growth also witnessed quiet preparation for profound transformations to come. From 1950 to 1957 Mother Mary Peter Carthy served as dean and helped to nurture the demanding academic program and vigorous intellectual atmosphere which characterized the College in those years. In 1957 she became president and worked to lead the College into the wider public arena. But tensions within the Ursuline community itself marked her short presidency (1957–1961). The brief, subsequent

(Top) Angela Hall

(Middle) Life Sciences Building, Rogick

(Bottom right) College Center, formerly Xavier



presidency of Mother St. John O'Brien (1961–1963) served primarily as a transition to the new leadership of Mother Mary Robert (Theresa) Falls who—with grace, patience and wisdom—would serve as president during the next seven years (1963–1970), arguably the most turbulent period in the history of the College.

Poised on the brink of change, the College already recognized some of tomorrow's tasks, such as the development of a new rela-



(Top) Class in the Student Campus Center

(Left) Class in Rogick

*(Below) School of New Resources class
outside Chelsea Hall*



"Talk Without Chalk," informal faculty-student discussions, Friday evenings, Sports Building lounge

TV in Brescia living room



tionship between the Ursulines and the College. Other unexpected challenges would soon come into view.

The Second Vatican Council

By the late 1950s the Roman Catholic Church felt accumulating pressures for change and renewal. In response, Pope John XXIII summoned a special ecumenical council to convene at the end of 1962. Catholics everywhere, including those of

the College community, grew increasingly excited about the coming meeting. A month before the Second Vatican Council began, for example, students and faculty of the College held a workshop to study the purposes, importance, and possible results of the extraordinary gathering.

In 1963 Mother St. John O'Brien, the president, perceptively summarized the significance of Vatican II for the future of the College. "This is an appropriate time," she noted, "to pause for a serious self-examination, an evaluation of accomplishments in the light of ideals, and a formulation or restatement of an educational blueprint for the future."

She continued: "When the windows of Christian thought were

thrown wide open by our Beloved Pontiff to admit the fresh air of charity, all phases of life, including higher education, were challenged to a greater breadth of view. In the existential order, education requires a greater involvement in our times and our environment. . . . The curriculum must reflect more than adherence to a set pattern of truths; it must adapt these truths to contemporary experimentation and advancement while retaining the roots of the past.”

This “opening of windows,” this commitment to “greater involvement in our times,” and this call for “contemporary experimentation” were not the only changes in attitudes and approaches which resulted from Vatican II. New, less rigid definitions of what it meant to be Catholic emerged. And more participatory structures, including greater collaboration between clergy and laypersons, developed as goals for all Catholic institutions, including those in higher education.

By transforming the American Catholic community, including the Ursuline Convent of St. Teresa, the renewal set in motion by Vatican II profoundly influenced the College of New Rochelle. College responses to events of the next ten years would be shaped in significant ways by the spirit of Vatican II and especially by the openness to “contemporary experimentation.”

The Ursuline community responded as well in other more particular ways to Vatican II. By the mid- and late-1960s Ursulines made wearing their traditional habits optional and called themselves Sister rather than Mother; most resumed their baptismal names, to the great (temporary) confusion of many members of the College community, including alumnae. After the Council, a sharp drop in vocations occurred; some Ursulines left the Order and others began to pursue missions

“Enriching a Tradition,” funding campaign for Development Program, 1956–1958



Academic procession and Honors Convocation, Founder's Day, October 10, 1959



(Top) Brooklyn Campus, School of New Resources

(Bottom) Rosa Parks Campus, School of New Resources

outside of the field of education. These twin facts—fewer Ursulines and Ursulines at work in new areas of service—posed a serious long-term question about the future presence of Ursulines at the College of New Rochelle.

Convent and College

The long and sometimes difficult process of redefining the relationship between the Convent and the College which began in 1958 now went forward in the area of governance. Increasingly during the 1950s and early 1960s, a feeling emerged that fresh viewpoints and new ideas were needed if the College was to prosper. All of the development activities of these years strained the energies and expertise of the Board of Trustees which, at that time, was small in number and mostly Ursulines. As noted already, as early as the mid-1950s, the Board itself recognized the advantages of creating an advisory council in order to broaden the available range of advice, specialized knowledge, and personal contacts. The goal was to enhance the “top lay leadership at the College.”

Even an active advisory board did not sufficiently answer the needs however. So in 1962 the number of lay members on the Board itself was increased. And in May 1963 Charles Horgan, College attorney and Trustee, recommended further “that a lay member be added to the Executive Committee [then composed exclusively of Ursulines] since various resolutions regarding buildings and finances are necessary during the year.”

In 1966, partly in response to the new post-Vatican II emphasis on broader lay participation, newly revised By-Laws confirmed even more significant changes. On an expanded Board, lay members once again became a majority. The stipulation that members of the Executive Committee must be Ursulines was also removed at this time. The primary governing body of the College of New Rochelle had reverted once again to a lay majority.

Attention next shifted to property arrangements and other moral and legal obligations between the Ursuline and the College. In 1956, two years before the separation of the corporations and transfer of property, the Master Plan for the campus included the building of a

new convent to house the nuns. Architectural drawings were prepared as the 1960s began, but the need for other campus facilities repeatedly prevented action. The requirement for a new Ursuline convent grew more immediate in 1963 when the Fire Department condemned the Castle, where the nuns had lived since the 1890s, as unsafe for continued use as a residence. Studies indicated that the costs of bringing the Castle up to code were prohibitive. Another solution had to be found.

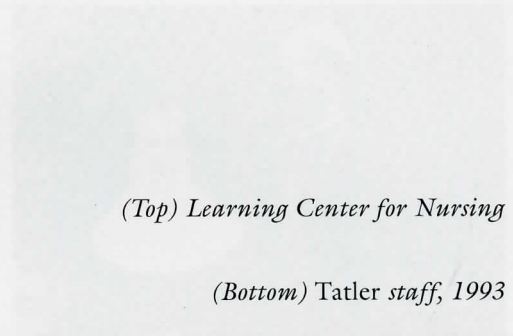
Against this background of a changing role for Ursulines in College governance and of a pressing need for adequate housing for the Ursulines, the Board of Trustees began in 1966 to address closely related issues which were surfacing in American higher education. That year the Trustees devoted part of a study day to the "independence" of the College of New Rochelle and to the general question of the eligibility of church-related colleges and universities for growing federal and state funds earmarked for educational support. A recent legal case in Maryland (*Roemer v. Board of Public Works*) had raised the question of what constituted sectarian identity.

Charles Horgan explained the implications of the Maryland case for the College of New Rochelle. He "analyzed the features distinguishing a church-related college from an institution not so denominated and made special reference to the catalogue of the College of New Rochelle." He also noted that "the dominant purpose of the College is education and the element of control can be more clearly spelled out from the constituency of the Board of Trustees [where the Ursuline members were now in the minority]." Sister Dorothea Dunkerley, former president, "advanced the thought that the College is a private independent college."

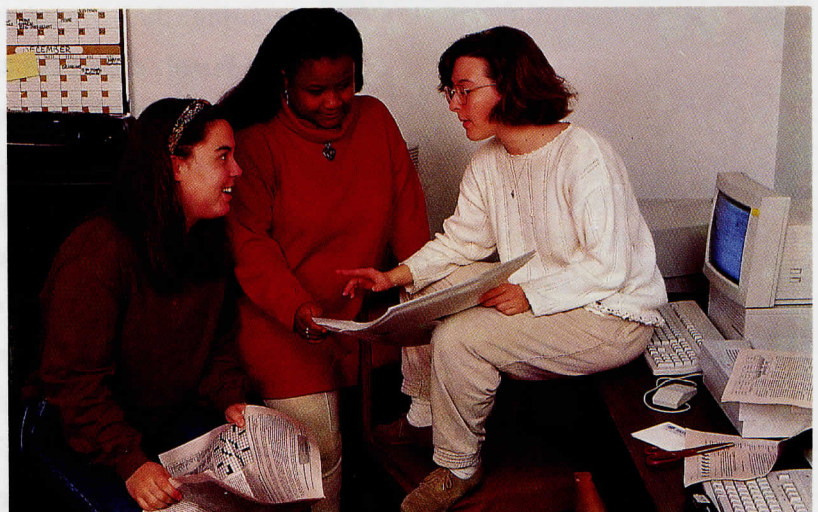
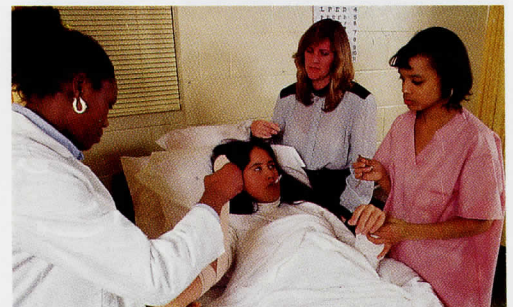
This discussion of the independence of the College took place with growing awareness that in the near future fewer religious would be available for work at New Rochelle. Ursuline contributions in



(Top) Learning Center for Nursing



(Bottom) Tatler staff, 1993





(Top) Tatler staff, mid-1950s

(Bottom) Sister Margaret Carthy, O.S.U., (Mother Mary Peter) dean of the College, 1950–1957; president of the College, 1957–1961; dean of the Graduate School, 1975–1979, with Laurian Cardinal Rugambwa, first African cardinal and first CNR honorary degree recipient, Commencement, June 5, 1961

service and in financial support—so crucial to the College throughout its history—would inevitably decline. At the same time the College had a moral obligation to help in some way to assure the future security of those nuns who had devoted their lives to the College.

Sister Mary Robert Falls put the issue succinctly in a letter of August 14, 1968: “We are trying to spell out the whole question [of the relationship between a religious order which sponsors a college and the academic institution] in such a way that it will be acceptable both to the Ursuline Order and to . . . the Col-

lege.” In November 1968 a Joint Committee (in part representing the College; in part representing the Ursulines) first met to address the general issue of the connection between Convent and College. During the next two years, attention also focused on reaching an appropriate and equitable property arrangement so that an Ursuline residence could be built.

Throughout this period the position of the Trustees remained clear. They were “anxious to retain the complete involvement of the sisters while at the same time making the legal separation clear. This is necessary for many reasons: (1) the future need for state and federal support which may require the clear-cut independent status of the college; (2) the diversification of works being undertaken by many religious groups and the nuns’ need to be free to engage in works other than the college . . . ; [and] (3) the desire of all concerned to continue the harmonious working relationship between the nuns and the Board of Trustees, to provide for the needs of the nuns . . . , and to make sure of the future excellence of the college itself.”

Finally in May 1971, after more than two years of sometimes heated debate within the entire College community, the Board approved a complex agreement. A principal feature was the reversion of title to the Castle to the Ursuline community and then relinquishment of the Castle to the College in exchange for other property on or near campus where a modern convent could be built by the Community of St. Teresa. The larger issue—considered at length by the Joint Committee and by others at the College—remained

however: "What is the present and future role of the religious of the Order of St. Ursula at New Rochelle?" The agreement of 1971 did not resolve this momentous question.

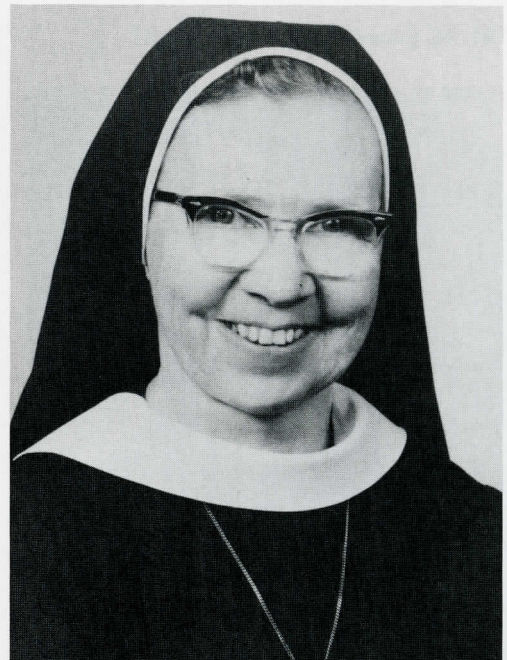
Years of Turmoil: The 1960s

As these matters were discussed and (where possible) settled, still other transformations were underway. By the early 1960s the modern civil rights movement swept the nation, demanding meaningful opportunity and equality for all Americans. Racial assumptions and social attitudes in place for generations were re-examined and overturned. During the same years the modern women's movement also developed as a companion struggle for rights and recognition. And by the mid-1960s, growing doubts about American policies in Southeast Asia and opposition to the expanding Vietnam War fed the mood of questioning, challenge, and unrest which increasingly dominated the United States during the decade. The shock of the assassinations, in 1963, of John Fitzgerald Kennedy and, in 1968, of Martin Luther King and Robert Kennedy raised further misgivings about the soundness of the American political system and the legitimacy of traditional authority.

Within all American institutions, including those in higher education, the traditionally silent and subordinate—minorities, women and the young—found their voices and insisted on effective participation and equal treatment. The times were volatile—both exciting and frightening. No accepted attitude, policy, or procedure escaped the abrasive mood.

So during the 1960s, the College of New Rochelle experienced a remarkable and powerful juxtaposition of new assumptions which flowed from the renewal of Vatican II and of new attitudes which emerged from the currents of change moving on all levels of American society. By the end of the decade, the College found itself in a radically different world. But leaders at New Rochelle, Ursuline and lay, found themselves poised to experiment, to seek creative ways to adapt a traditional mission to a profoundly different social, cultural, and educational environment.

The student unrest which marked the sixties appeared on cam-



Sister Theresa Falls, O.S.U., (Mother Mary Robert) president of the College, 1963–1970



Charles Horgan, member of CNR Board of Trustees, 1960–1967, and College attorney, 1967–1979

puses elsewhere in the country before arriving in any major way at the College of New Rochelle. The president reported in 1963 that “CNR’s current year reflected some of the national student discontent,” but the creation of a College Council, composed of student representatives as well as faculty and administrators, and better communication, including a greater student voice in matters of student life and activities, seemed to satisfy immediate expectations.

By the mid-1960s, however, issues relating to student freedom, participation, and activities on campus were inescapable. As early as November 1965, the Board of Trustees noted the “national trend in universities to involve students” and, the following year, reviewed recent statements of the American Association of University Professors (AAUP) and of the Association of American Colleges on student rights and responsibilities. How did they apply to New Rochelle?

A student invitation in 1966 to two professors, recently dismissed from St. John’s University, to speak on the CNR campus helped to precipitate discussion. In the same year an article in *Tatler* that some individuals found offensive threatened to raise “a furor over censorship.”

Student discontent involved more than freedom of speech and press however. The social and moral revolution sweeping American society in the 1960s raised questions at the College of New Rochelle (as elsewhere) about what it meant to be a residential women’s college and what regulations were necessary and appropriate concerning the social life of students. As early as 1967 some students circulated a petition requesting the removal of all “curfew hours” for young women of the three upper classes so that they could come and go as they pleased. Other students began to demand twenty-four hour parietals, so they could also have male guests at any time.

One possible solution, self-limiting curfews for the upper classes, was tried. And in 1969 limited parietals were also tentatively introduced. Many faculty and administrators worried, however, about how more liberal requirements concerning curfews and parietals would modify the image of New Rochelle. The Trustees noted with concern “that any change in the curfew or parietal rules may very well change the nature of the College.” Despite experiments and

modifications in these years, the issue remained a volatile part of student discontent.

In May 1968 Sister Mary Robert Falls reported "that the year with the students has, on the whole, been a good one." She added, however: "There is a fear on the part of some faculty members, that [students] are becoming too highly action-oriented and are putting less emphasis on the academic." By the following year student leaders were requesting a representative at meetings of the Board of Trustees in order to increase student awareness of governance matters and to assure a greater student role in decision-making.

Disruptions and violence on various college and university campuses around the country increasingly alarmed lawmakers and other public officials in the State of New York. In 1969 they moved to require each college in the state to submit a written policy concerning the maintenance of order on campus. The College complied, but "with reluctance."

In a cover letter drafted by the dean, Sister Dorothy Ann Kelly, William Stoutenburgh, chairman of the Board of Trustees, told the State Education Department that the Trustees wished: "to express our regret that [the Governor] and especially the members of the New York State Legislature succumbed to the present wave of public reaction to the campus disorders and violence of recent months. It seems short-sighted, indeed, for our state leaders to center their attention on the campus eruptions rather than on the social and political crisis of which they are a sign. . . . Rather than requiring the formulation of measures against disorder, the elected leaders of the state and nation might well request of every college and university a thorough study and a vigorous reaction to the questions raised by the campus radicals. This would be the creative response to the current student revolution." Again, the predominant stance of College leaders in these years seemed one of willingness to respond in innovative ways to an apparently unprecedented situation.

During this period faculty at colleges and universities throughout the country were also insisting on a greater voice in administration and governance and on clearer guarantees for academic freedom. The College of New Rochelle was no exception. As early as

The student strike, February 26, 1970

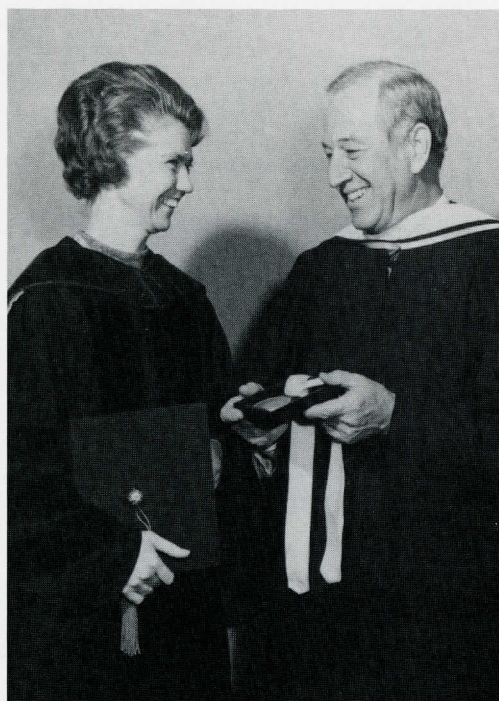


the 1950s incidents involving issues of academic freedom had slowly moved the College toward written policies and procedures, especially on matters of tenure and termination. Throughout the 1960s faculty, administrators, and Board of Trustees worked together to prepare a Faculty Handbook spelling out all faculty rights and responsibilities. At the same time, the College community fashioned a Statement on Academic Freedom, which was finally approved in May 1967.

Between 1967 and 1972 the Trustees repeatedly discussed the need for more effective communication between the faculty and the Board and the need for broader participation in governance, specifically faculty representation on the Board. As noted above, students at that time were also beginning to push the same issue by requesting a student representative.

A remarkable letter from Sidney Mudd, soon to become chairman of the Board of Trustees, approached the issue of student and faculty representation in a particularly thoughtful way. Many college students and some faculty, especially the younger members, he wrote in 1970: "found it . . . exhilarating to move with the tides of the time which questioned all areas of the established order. Not all good; not all bad. My faith makes me believe that the Spirit of God was at work in the world, that John XXIII was a principal instrument, that fallible man had often gummed up the works along the way, but that we are on the road to a better world. To stay on that road will take our best thinking. The more who are willing to think the better. . . . We had better have the best thinking of the faculty and the best thinking of the students as well. . . . The question then becomes in my mind not *whether*, but *how* to get that thinking."

Because of the special role and responsibilities of the Trustees, however, he concluded that students and faculty should not be put directly on the Board. He proposed instead a variety of other ways to assure a voice for those segments of the College community. By the early 1970s, because attitudes remained so open, governance at the College was in transition. Modified structures were introduced, including the significant provision for faculty and student membership on committees of the Board of Trustees.



October 28, 1972, inauguration of the eleventh president of the College of New Rochelle, Sister Dorothy Ann Kelly, O.S.U., with Sidney P. Mudd, chair of the Board of Trustees (1971-1974)

The rapid pace of events, including student insistence on more rights and responsibilities and faculty pressure for greater participation in governance, had inspired Sister Mary Robert Falls to capture the situation on campus during the late 1960s in a phrase: "Whatever else we have, we do not have apathy!"

Time of Crisis: The Early 1970s

In the Spring of 1970 the student revolution finally came to New Rochelle. The College found itself facing a crisis of community. Twice that semester the campus was disrupted. In February the Rank, Tenure and Salary Committee recommended non-renewal of the contract of a popular faculty member. Some students vigorously protested and, already sensitive to the broader issue of student voice in administration and governance, raised the question of student involvement in faculty evaluation. Student activists rapidly circulated petitions and gathered signatures. Within a week, they organized a boycott of classes for Thursday, February 26, 1970, which would last until March 2. At the beginning of March, Sister Theresa Falls, the president, observed: "The situation right now is tense, but less so than last week when we actually had a picket line before the Administration Building."

On March 3, at the request of an *ad hoc* committee of faculty and students, the president suspended classes at the College in order to provide time for a discussion of issues by the whole faculty. Subsequent intense conversation among students, faculty, and administrators gradually led to a resolution of the situation, and calm returned. The episode led to changes in how faculty were evaluated for contract renewal, promotion, and tenure; student evaluations, henceforth, became a regular part of the process. But feelings had run high. Many felt coerced by the strike, and bruises remained.

Within two months the campus erupted again. On May 4, 1970,



*CNR students and faculty back from
U.S.S.R. tour, JFK Airport, 1973*



Christmas celebration, "The Story of Creation," Holy Family Chapel, 1974

four students at Kent State University were killed by National Guard troops during student protests against the recent American invasion of Cambodia. This event on an American campus jolted the entire nation, especially colleges and universities across the country. Many students and faculty at the College of New Rochelle urged that classes and examinations be immediately suspended (as they were at many other institutions) in order to allow action in support of a national protest. Other faculty and students deeply opposed what they saw as a political stance taken by the College and an infringement of their freedom to conduct classes and exams as they wished. Again, the College community was profoundly divided.

Nonetheless, on May 7, 1970, Sister Theresa Falls issued a statement declaring a study day and endorsing various options concerning classes and examinations for students about to complete the semester. She believed the College had to respond to what had happened in Ohio. "In what may well prove to be the most significant educational experience of the year," she wrote, "the College of New Rochelle is today undertaking a serious, academic study of the questions which presently are tearing our society apart, alienating our young people, and producing an atmosphere of distrust in the effectiveness and rightness of government. The action of the faculty, ratified by the administration of the college, calls for the judicious choice by each student of that method of concluding the academic year which will best preserve the academic integrity of the formal class experience. . . . To look upon the work of the next two weeks as a 'closing down of the institution' would be completely to misread the nature and goals of the experience. On the contrary, the days of common effort and dedication may well prove New Rochelle's finest hour as she addresses herself to the enormous task of leading the way to a viable solution not only for her own constituency but also for the society which more than ever needs the leadership and direction of men and women of reason and integrity."

This semester of turmoil—which witnessed a strike, picket lines, suspension of classes, an amended exam schedule, a modified commencement ceremony, and many heated exchanges among faculty,

students, and staff—if exhilarating to many, caused considerable pain to many others. During these months, events threatened to rend the fabric of the College community.

At the moment of these dramatic eruptions and in the midst of all the other changes rapidly taking place in American higher education, two other critical situations also came to a head for the College. Enrollment difficulties appeared unexpectedly and financial pressures, which the College chronically faced, worsened ominously. Enrollment continued to climb in the early 1960s and, as noted earlier, easily reached (and even exceeded) the target announced in 1956 of about 900 young women. But the strong admissions position of the College began to deteriorate alarmingly by the end of the decade. In the face of a disturbing decline, an Admissions Task Force was appointed in 1969 to study recruitment policies and procedures. “If the College is to survive, we need to attract more applicants.” Reasons for the decline were hard to pinpoint. According to the Task Force, however, they seemed to include the widespread perception that the curriculum remained too rigid and demanding (especially in theology and philosophy) and that too many limitations still existed on behavior and social life. Many potential students apparently found the perceived academic and social standards of the College increasingly out of touch with their expectations as young women of the 1960s. In response, the Task Force recommended many changes, including new policies and procedures for the Admissions Office and greater efforts to promote diversity among the student body. But the main suggestion was better publicity about the current state of the College and about the social and curricular changes which had recently been made. A new, more up-to-date public image was needed.

Yet a solution remained elusive. Registration for 1970–1971 continued to lag. “Acceptances coming in more slowly than anticipated. . . . Deep concern on this. Could accommodate almost 100 more [students] without additional faculty. Would be \$190,000 more income for tuition alone; close to \$300,000 for resident students. Strong recommendation: great attention to question of recruitment.” By November 1970 the issue of “recruitment of students” had be-



CNR Community Leadership Program (CLP)/Higher Education Opportunity Program (HEOP), May 1973

come one of the critical “immediate problems” facing the College.

As the 1960s advanced, mounting financial pressures, including the perennial problem of balancing the budget, increasingly worried the Board of Trustees, the president and other leaders of the College. Charles Horgan reminded fellow members of the Board in 1963 “of the spiraling costs, the small endowment of the college and the necessity of increasing faculty salaries, college fees and consequent scholarship aid.” Another trustee bluntly declared: “Unless a college looks to the future, it is lost.”

In March 1965 the treasurer of the College informed the Board of Trustees that the College “is now operating on a deficit.” A so-

bering discussion followed. Members of the Board realized that the Development Fund, so confidently launched in the mid-1950s, had never reached the million-dollar goal and that prospects for large gifts from alumnae, foundations and other private sources were not favorable. Nonetheless, in 1966 the Board, pushed by financial necessity, moved ahead with plans for a major fund-raising campaign. The Seventh Decade Program officially began as a ten-year appeal with a goal of \$16 million.

But success also eluded this effort. More than one development officer came and went while the campaign languished, far behind targets. By the fall of 1970, just as the gravity of the enrollment problem became fully apparent, a financial crisis was also at hand. The head of the Finance Committee informed the other trustees that the College, with an endowment of only about \$1 million, faced a deficit for 1971 alone of \$700,000. The Board discussed possible measures to cut costs and to increase revenues; all present grasped the severity of the situation. Not until 1972 would the immediate crisis pass. And not until the late 1970s would the



Summer 1968, Sister Estelle Ghidoni, O.S.U., (Mother Bonaventure) professor of biology, teaching marine biology, Vinalhaven, Maine

College move into a period of budgetary and financial stability.

In these years, between 1968 and 1972, of particularly sharp financial need, the College found one possible source of help exasperatingly out of reach. In 1968 the New York state legislature had acted favorably on the recommendation of the Bundy Commission to provide direct aid to colleges and universities in the state, but under the New York Constitution religious institutions would not be eligible. As noted already, in 1948 the College of New Rochelle, with many other institutions, had sought certification as a religious institution in response to previous state legislation. Would the College and other similar institutions now qualify for the new state funding, the “Bundy money” as it came to be called?

In the summer of 1968, the list of Probable Criteria for Private Colleges Seeking State Aid first became available. It raised some apparent obstacles for the College, including required religious exercises, the place of religious studies in the curriculum, funding from religious sources, and the “denomination” or church affiliation of members of the Board of Trustees. However, having already modified curriculum requirements, effectively separated the two corporations of College and Convent, and revised the By-Laws of the Board to assure a lay majority, the College strongly believed that it qualified as an independent institution with a Catholic, and specifically Ursuline, heritage.

New Rochelle applied for eligibility but, with several other church-related institutions in the state, was rejected by the State



(Top) Retirement party in 1975 for Sister Justin McKiernan, O.S.U., founder of the Graduate Art Department, with Professors Ernest and Florence Thompson, co-founders in 1929 of the CNR Art Department

(Bottom) Day Hops!



Graduates in academic procession from Chidwick Hall, site of the Graduate School Commencement, 1977

Education Commissioner, Dr. Ewald B. Nyquist, in 1969. Despite repeated appeals and visits to Albany, the commissioner's strict ruling prevailed during two frustrating years. By the spring of 1970, the College resolved to pursue the matter through the courts. Finally in December 1971, after a decision by the Appellate Division, the commissioner revised the earlier criteria and "deemed the College of New Roch-

elle and several other colleges eligible for 'Bundy money' (\$400 per undergraduate and \$600 per graduate degree granted)." From this state aid, the College expected to receive about \$80,000 per year in desperately needed revenues. This would help but not solve the financial crisis then at hand.

In one sense, the question of eligibility for the Bundy money went to the heart of the identity of the College. "At no time," President Joseph McMurray proudly announced as he reviewed the struggle since 1969, "did we deny the deep Catholic tradition of the College of New Rochelle." Yet it is important to recall that the availability of the Bundy money did not precipitate the effective separation of Convent and College, a process that began in the 1950s, long before state help became an issue. Nor did the effort to qualify for Bundy aid initiate the re-examination and redefinition of the Catholic or Ursuline heritage of the College. That process, too, was already underway earlier in the decade, brought about by the results of Vatican II and by profound changes in American society.

During this time of triple crisis—in community, in enrollment and in finances—more than one change in presidential leadership at the College took place. In September 1969 Sister Theresa Falls, about to begin her seventh year as President, announced her resignation, effective in June 1970. Little did she suspect what was to come in the spring of 1970. Yet it was she who skillfully guided the College through the coming semester of unprecedented turmoil. In May 1970, the Board elected Dr. Joseph P. McMurray as her successor. Although he did not actually take office until February 1971, he contributed to the efforts of the College to cope with the tremendous financial problems of that time.

In July 1972, Dr. McMurray, after less than two years in office, resigned, citing the lack of a good match between his own interests and the fund-raising needs of the College. And on August 1, 1972, Sister Dorothy Ann Kelly, the Ursuline who was then academic dean and who had served as acting president in 1970, became the eleventh president of the College of New Rochelle. The presidency at this moment presented, as Sidney Mudd recognized, “a singular task for a singular talent.” In Sister Dorothy Ann Kelly, a central figure during all of the crucial events of the late 1960s and early 1970s, the College found that “singular talent.”

Experimentation and Creativity

During the period from 1968 to the mid-1970s, the College of New Rochelle showed extraordinary energy and innovation. The response of the College to the years of turmoil and crisis recalled the founding era: bold action to adapt a traditional mission to the contemporary world. Institutional integrity demanded faithfulness, in a radically different age, to the purposes of the founders. New Rochelle faced the daunting task of envisioning effective new ways to maintain its original commitments, including service to the community and wider access to higher education. Innovative ideas surfaced in many quarters during this period and demonstrated not only a receptive attitude toward experimentation, but also a remarkable collaboration between religious and lay members of the College community. Creative solutions, once found and tried, would transform the College by the late 1970s.

Some new efforts developed in response to calls for a more diverse student body and to demands for a more student-directed curriculum. In September 1968, for example, the first students arrived on campus as part of the Community Leadership Program. Since its founding, CLP has continued to offer broader opportunities for higher education by opening the College to more young minority women students. And in the early 1970s, in response to student requests for alternative living and learning models, the Chelsea program was begun. Named after the house on campus where participating students lived and held some of their classes,



Dr. Catherine M. Haage (Mrs. Louis Kacmarynski), CNR 1958–1984: faculty member and administrator, founder of the Graduate Education Department, and first dean of the Graduate School, 1973–1975

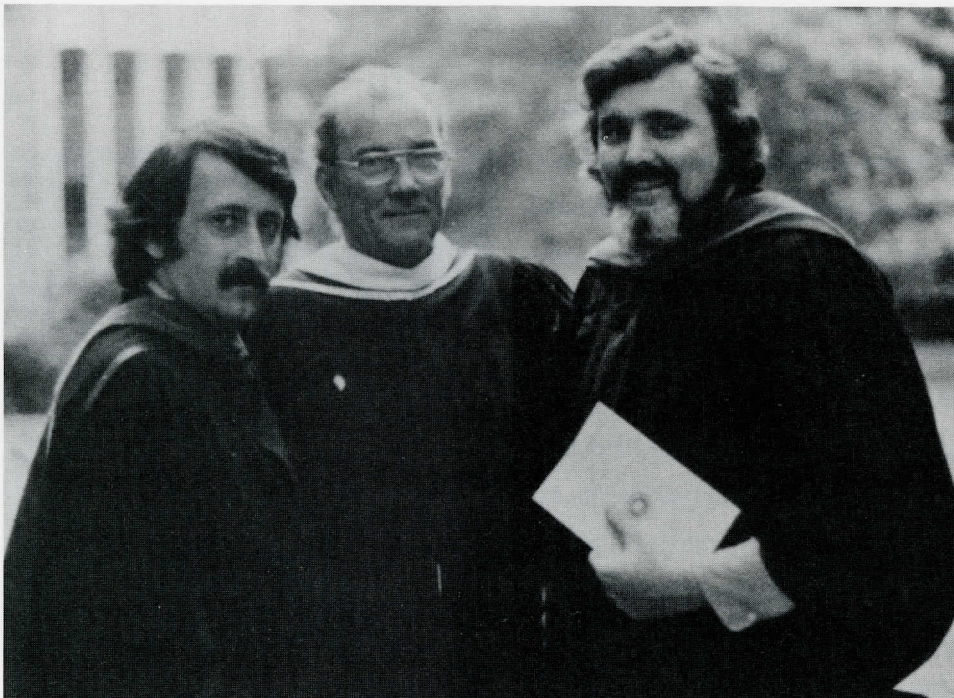
Chelsea (during three short years of existence) reflected much of the experimentation that was occurring during these years at colleges and universities across the country.

At least one innovative opportunity was lost, languishing because of the financial difficulties which marked these years. In the mid-1960s the College was given Little Pea Island in Long Island Sound. Soon an exciting marine biology program was based there. Then, in 1967, the gift of additional property on Vinalhaven Island, off the coast of Maine, raised the possibility of an even more ambitious program, with classes not only in marine biology but also in art. Such courses of study, located at two sites, so scientifically fertile and aesthetically beautiful, would have been unique assets as the College sought to distinguish itself among similar institutions competing for potential students. But by 1970, the project stalled. At that moment the College simply lacked the funds necessary for the renovated facilities and other demands of the program. In the mid-1970s both island properties were sold. Unfortunately, a wonderfully creative venture, built upon the strong biology and

art departments of the College, had been abandoned.

Other ideas were studied and rejected, including still another possible direction for the College: co-education. As early as September 1968 the Board of Trustees discussed the feasibility of a special connection with a men's college (either exchange programs or perhaps a co-ordinate relationship) or—a more radical option—co-education at New Roch-

elle. During the fall semester a Committee on Co-education, appointed by the president and composed of faculty, students, and staff, gathered to consider the matter. Many other single-sex col-



Joseph McDermott (left), first dean of SNR, 1972–1977, and Thomas Taaffe (right), a key figure in the founding of the School of New Resources

leges and universities in the United States were then moving toward co-education which seemed to meet new social and cultural circumstances and to address changing student expectations. Should the College of New Rochelle follow the trend?

Falling applications made the question crucial to the future. The president told the Board of Trustees that the Committee desired: “to confront honestly all of the issues involved in co-education and to come to a decision based on the realities of the situation. The fact is that we see a trend in the country among high school seniors, and especially upper quintiles, to choose co-educational schools.”

In May 1970 the Committee presented a preliminary report which “outlined the four alternatives open to the College in the future: 1. Establish and broaden exchange programs with men’s colleges; 2. Develop co-institutional relationships with men’s colleges (e.g. Barnard, Columbia; Fordham); 3. Initiate a full co-educational degree program at the College of New Rochelle; 4. Remain a women’s college.”

The statement continued: “The question of co-education was raised from several areas. In 1968–1969 many students stated they would like ‘men on campus’ because this would enhance their education by getting the male point of view in the classroom. Our students also implied that the men on campus would be of social benefit to them. During 1968–1969 the rate of admissions applications decreased to a seriously low number. . . . Many of the better women’s colleges appear to be losing their best candidates to the co-ed schools. Whether being a single sex college was responsible for our decline had to be investigated and is still unanswered. The third reason for a committee undertaking this endeavor was the emerging and strong trend of many single sex colleges to become co-educational.” The Committee had sent questionnaires to students, faculty, and alumnae and had reviewed documents from several other colleges considering the same issue, but as yet had reached no conclusion. A final report was promised for 1970–1971, but never completed.



First graduation of the School of New Resources, August 26, 1973



*New York Theological Seminary Campus
(NYTS), School of New Resources*

In 1973 the question emerged once again in deliberations of the Long Range Planning Committee which was charged by the Board of Trustees with, among other tasks, reconsidering co-education. Board members themselves, at their meeting in December 1973, also addressed the matter: "Should [the College of New Rochelle] remain a women's college?" Ultimately, no evidence persuasively demonstrated to those examining the issue that co-education would help rather than hinder recruitment and enrollment at the College. Probably more important, most students, faculty, and alumnae simply did not want to forsake the long identity of New Rochelle as a college for women.

Other far-reaching proposals were accepted and tried, with momentous consequences. Out of this period of experimentation came the three other Schools of the College of New Rochelle—Graduate, New Resources, and Nursing—younger companions to the familiar School of Arts and Sciences. The founding of the three new schools resulted from both pragmatic and

philosophical causes. Each school rested on traditional programmatic strengths, especially the liberal arts core, and reflected the College's mission of service and access.

The Graduate School, initially built upon excellent art and education programs, addressed the need for advanced training in essential service professions, especially teaching. The School of New Resources, beginning in 1972, did for adults already at work in the world what Mother Irene had done for young Catholic women, beginning in 1904; New Resources provided access to higher education for those who were until then usually excluded. The goal

was expanded opportunity for earning a bachelor's degree. New Resources also upheld the long-standing commitment of the College to a curriculum centered in the liberal arts. The establishment of the School of Nursing repeated the same pattern of moving creatively with the times. Reflecting the rapid transformation of the nursing profession and the rise of baccalaureate nursing programs, the school was also grounded in the liberal arts and in the strong science departments of the College. And it provided higher education for still another crucial service profession. All three ventures were designed to meet the educational needs of new student audiences and the enrollment needs of the College. As separate Schools of the College, they also protected the single-sex nature of the original School of Arts and Sciences.

The Graduate School

In September 1968 the Board of Trustees approved a proposal to establish a master's program in fine arts. The idea apparently had come to the College from a representative of the State Education Department who had been so impressed by the quality of the undergraduate Art Department that he suggested the implementation of a graduate program. The concept appealed to the Board in part because it promised additional students and revenue, but also because it would enhance the prestige and visibility of the College and promote the tradition of service. With this program, "the College could make a real contribution to the training of high school teachers of art."

This was not the first time New Rochelle offered graduate work; advanced de-

*First official ceremony of the
School of Nursing, February 12, 1978*



grees had been granted during the first two decades of the history of the College. Now, however, the College had to seek an amendment to the charter which would allow the granting of a master's degree in art education. This request was the first step toward a Graduate School that, between 1968 and the early 1970s, evolved from a growing number of graduate programs.

In May 1970 the College received approval from Albany for a second graduate program, a master of arts in education with specialty in reading and language arts. Other programs quickly followed, including special education in 1972 and therapeutic education in 1973. By October 1973 the Board of Trustees petitioned the Regents for a charter amendment approving a Graduate School

at the College of New Rochelle. During that academic year, more than one thousand students were enrolled in the school.

The Graduate School, which shaped the College in new ways, succeeded not only in attracting students and in serving community needs, but also in demonstrating the close collaboration of religious and lay faculty in the creative endeavors of this period. For the development of the art programs, Sister Justin McKiernan played the cru-

cial role; for education (and for the early years of the School), Dr. Catherine Haage provided the essential leadership.

The School of New Resources

The most innovative and bold venture undertaken by the College in these years was the Experimental College proposed in 1971



Commencement, 1978 honorees: (back row from left) Allard K. Lowenstein; Richard Ottinger; Robert Keeshan, chair, CNR Board of Trustees, 1974–1980; and John Hope Franklin; (front row from left) Barbara B. Blum; Sister Dorothy Ann Kelly, O.S.U., president of the College; and Mairead Corrigan Maguire, co-founder of the Community of the Peace People and Nobelist

by a member of the faculty, Thomas Taaffe. If the Graduate School seemed to evolve over a period of several years, the Experimental College, soon to be known as New Resources, sprang largely from the inspired thinking of a single individual. Then, from the rest of the College community, his idea received the necessary encouragement and nurturing.

In the summer of 1971, at the request of a study group of faculty and administrators convened by President McMurray, Mr. Taaffe "put his ideas for an Experimental College on paper." The project would be "designed along lines similar to the special programs at Queens and Fordham. A faculty attuned to the needs of such an approach would be sought from within and outside present CNR ranks. Adult students, anxious to complete a degree as quickly as possible and ready to participate in a program which maximized their experiences and talents, would be sought from the Westchester and Upper Bronx areas." Mr. Taaffe envisioned the Experimental College as a degree program for working adults which would adapt to their particular needs and responsibilities as mature students and would value their experience as individuals already active in the world.

Questions raised "centered around the educational and financial feasibility of the new program. Did we want to go in this direction? Could we do it successfully?" The proposal seemed promising enough that the study group asked Mr. Taaffe to refine his initial working sketch and make a presentation to the Board of Trustees. In September 1971, after discussing the background of the proposal, similar programs at other colleges, the kind of students who would be attracted, and the chances for success with such a nontraditional effort, the Board tentatively endorsed the concept and charged the Executive Committee with working with faculty and staff to refine the proposal.

An interim report in December indicated that copies of a revised proposal had been widely circulated among committees and



(Top) Class at the South Bronx Campus

(Bottom) Computer Graphics Lab, College Center

members of the College community, including faculty and students. Responses were generally “encouraging and enthusiastic,” and the consensus seemed to be that planning should proceed. The project “seemed important enough to give it a responsible try.” Mr. Taaffe noted as well that he had “recently returned from a conference on teaching, sponsored by . . . a group with years of experience in fostering independent education. . . . In addition to meeting people from many places in the country who are involved in educational experimentation, I became more convinced of the timeliness and viability of the direction taken by the ‘Experimental College.’”

A Summary Description of the Experimental College, dated March 8, 1972, offered more detailed plans and presented various study options, including contract study, core seminars and a life-experience workshop. Life experience credit—a truly daring idea at this time—would be awarded upon successful completion of the workshop. When the summary was submitted to the Board for a final review, Dr. McMurray and Sister Dorothy Ann Kelly, then academic dean, answered questions and clarified the proposal. The program would be co-educational, would offer a bachelor’s degree, and “would be geared to adults.” In addition to the pragmatic goals of increased enrollment and revenues and to the philosophical commitments to wider access, adult learning, student-directed curriculum, and the recognition of life experience, the experimental effort also furthered the College’s tradition of service to the wider community. “This type of program,” the president pointed out, “would help the College of New Rochelle meet the needs of Westchester County.”

On March 8, 1972, less than a year after Mr. Taaffe first broached the idea, the Board resolved unanimously to approve the establishment of the Experimental College Program, beginning in September 1972. A statement announcing the program offered a new name for the endeavor—New Resources—and set forth the fundamental philosophy and motivations. “The College of New Rochelle is preparing an experimental program which will seek to make the institution a ‘learning center’ for the regional community. The experimental college, called the New Resources Program of the College

of New Rochelle, is designed to open the college's resources in more flexible ways in curriculum design and content, and in the uses of space and time, as well as to optimize the initiative of students in designing learning goals for themselves. The experimental college will seek to attract men and women from the adult community. In our tradition as a liberal arts college, we believe in the value of general education to provide opportunities for insight into ourselves and our times and to facilitate the growth of a sense of reality about our involvement with each other. This will be a new orientation of our attempts. Thus, the college is experimental not just in its approach to curriculum and space and time, but more fundamentally in seeking the means that it might become a model as an adult learning center."

In November 1972 a column in the *Standard Star* also addressed the purposes and significance of New Resources. Relying heavily on an earlier speech by Sister Dorothy Ann Kelly, president of the College since August, the article repeated that the program was "specifically designed for adults," that much of the course of study was student-initiated, and that "life-experience credits" were granted. New Resources, Sister Dorothy Ann had also emphasized, was established "to serve a population that was educationally bypassed." Access remained essential to the mission of the College of New Rochelle.

In September 1972 the new program—"a major new effort in the direction of adult education"—opened at two locations, on the main campus in New Rochelle and at a site in New York City "where a creative collaboration between the College of New Rochelle and the District Council 37 Union of municipal employees has resulted in a jointly sponsored program, the first instance in the United States where a union has provided a college for its members."

The enthusiastic initial response to the New Resources program was unimagined. Those directly involved in the venture expected only a few dozen students during the first year, but during the fall semester in 1972 three hundred and thirty students enrolled. By the spring of 1973, 240 were registered at the main campus and 250 others at the DC 37 site. Expansion was soon underway. A campus

at Co-op City opened in September 1973. Over the new few years, other locations followed, each carrying the concept of community-based adult learning to a new locality in the New York metropolitan area: the South Bronx, from extension site in 1978 to campus in 1979; and New York Theological Seminary, from extension site in

1977 to campus in 1980.

Success came in ways other than enrollment and expansion. Sister Elinor Shea, trustee and member of the New Resources staff, in March 1973 called the attention of fellow trustees to the recommendations of the National Commission on Non-Traditional Study, noting that “a significant number of the recommendations are already being implemented in the New Resources Program.” She continued: “The American education scene is now witnessing a proliferation of programs for adults, and it has been a source of great encouragement and satisfaction to the New Resources staff to get repeated acknowledgement of the superior quality of our program in terms of its imaginative and creative dimensions, the complementarity of its various facets, its enlightened approach to education for adults, and its high-

level faculty. The continuing flow of applications is also a strong confirmation of the viability of the program. Our hope that the program would serve as a model for others to replicate is beginning to be realized, and the College of New Rochelle has been widely praised for its decision to initiate and support the New Resources Program.”



(Top) Friends!

(Bottom) Archery class, Sports Building



After less than a year, New Resources was already gaining praise as a pioneer and national recognition as a model.

By 1978 the College described New Resources as “a unique ‘second chance’ for hundreds of individuals whose college careers were interrupted or who never had the opportunity for higher education at the usual college age, and [the program] provides a working model for other institutions and communities seeking to open new pathways for the educational process.” In later decades, when such adult programs have become more numerous and familiar, the boldness of this experiment by the College of New Rochelle in the early 1970s is easily forgotten. The School of New Resources stands as a pioneering effort fully worthy of the courageous founding years of the College.



(Top) Annual Swimphony competition

(Bottom) Communication arts class, television studio

The School of Nursing

In June 1973 the Board of Trustees heard a proposal, in part to meet enrollment and financial needs, for still another innovation at the College: a baccalaureate degree program in nursing. Discussions had been underway for several months between College administrators and leaders in nursing education at New Rochelle Medical Center. "These discussions were based on the premise that the education of professional nurses must in the future be accomplished by baccalaureate degree programs." The actual proposal suggested that the College establish a bachelor's degree program in nursing and that the Medical Center provide necessary laboratory and clinical facilities, aid for nursing students, and other financial support for the endeavor. Conversations with the Medical Center were still underway in November 1973. Ultimately, however, this concept of a joint enterprise bore no fruit.

Yet by 1975 the idea of a nursing program at the College surfaced once again. In March, "steps toward a Nursing Program" appeared as an item on the agenda of the Board of Trustees. This time the College would move ahead alone. By May 1975 a fully-developed Proposal to Establish a School of Nursing was presented to the Board. The Trustees recognized at that time "such a School is needed in lower Westchester" and approved the additional steps necessary to establish the school. A target date was set; and in September 1976, the School of Nursing opened. Once again, the College of New Rochelle, looking to the future and responsive to recent developments in professional education, had undertaken an exciting new venture.

So by the end of 1976 the College of New Rochelle embraced four schools instead of one. It operated not on just one campus, but at an increasing number of locations throughout the New York metropolitan region. And it served a growing diversity of students, both graduate and undergraduate, both traditional age and adult, both women and men. Years of turmoil and challenge had encouraged the impulse to adapt the institution's educational mission to a new age. The resulting creativity had now transformed the College.

Growing Into New Structures

After the time of crisis, which marked the beginning of the 1970s, the College enjoyed slow but continuing financial improvement for the rest of the decade. An unexpected budget set-back occurred in the 1977–1978 fiscal year, but beginning in 1978 New Rochelle entered an extended period of balanced budgets and financial stability. Enrollment also improved after the early 1970s, driven largely by the growth of the Graduate School and the School of New Resources. The rapid expansion of New Resources, in particular, seemed to assure an increasing student population. In the School of Arts and Sciences, however, enrollment continued to be a matter of concern.

In many ways the balance of the decade of the 1970s became a time of taking stock after the momentous changes which had recently occurred. The new programs and schools of the College brought, in the early and mid-1970s, visits and recommendations from outside evaluators, including Middle States and the State Education Department. Suggestions focused particularly on two issues: first, long-range planning at the College (What did the future hold for the College of New Rochelle? What kind of institution did the College expect to be tomorrow?); and, second, the administrative structure of the College (How best to organize an enterprise that had now grown from one school to three, soon four, and from a single campus to several?). The mission of the College still included building upon the liberal arts tradition and opening new paths to higher education, but with more than one school, proliferating programs, several campuses, and an increasingly diverse student body, where was the College headed?

By 1973 various campus groups began to ponder basic questions about the identity and future of the College. The Board of Trustees desired “to know trends of thought in the College community” and charged the Long-Range Planning Committee with considering the following topics: “1. Is the College of New Rochelle primarily a Catholic college? 2. Is the College of New Rochelle primarily a liberal arts college? 3. Is the College of New Rochelle primarily a women’s college?”

In November 1973 Sidney Mudd, chairman, asked the members of the Board to devote part of their next meeting to discussion of “an all important question: What do you as a Trustee want the College of New Rochelle to be?” A year later the Board again discussed the fundamental goals of the College. And in the spring of 1975 the president, Sister Dorothy Ann Kelly, urged the entire

College community to persevere in the difficult “process of redefining the College’s mission in view of present needs.” A fundamental self-examination was underway.

As part of this process of community soul-searching, the familiar question of the appropriate Ursuline presence at the College of New Rochelle once again

(Top) Honors Seminar

(Bottom) Tennis anyone?





emerged. As early as May 1973 the Trustees acknowledged that “Present staff cuts, affecting Ursulines as well as lay faculty, raise the possibility of a diminishment of the ‘Ursuline’ character of CNR.” At the beginning of 1975 the Ursuline Association of Higher Education, representing the Ursulines of St. Teresa’s Convent, addressed a long memo to the Trustees. “As a result of the discussion last fall between the

Board of Trustees and the UAHE, three questions were posed and have been addressed by the UAHE. These questions are: 1. What are the viable options for Ursulines on campus at the present? 2. What are the Ursulines doing to prepare personnel to apply



(Top) Peace Day 1985

(Bottom) Annual Health Fair

for positions which are presently open or will be in the foreseeable future? [and] 3. What is meant by 'Ursuline Presence' on campus?" Responses were given that touched upon matters such as fewer job openings at the College, fewer vocations and a growing tendency for younger Ursulines to "prefer some other form of ministry."

Regarding the Ursuline presence, the UAHE affirmed the importance of having religious in administrative and teaching positions at the College, but also noted, "the term [Ursuline presence] is difficult to define in isolation, since so many of its manifestations in the day-to-day functioning of the College can also be found in the attitude and behavior of committed lay personnel at CNR." To conclude, the UAHE declared that there still existed, "a vital core of committed women who have borne and are continuing to be bearers of the Ursuline tradition which inspired the foundation of the College of New Rochelle in the first

The Motley Group, entertainers at the United Hebrew Home and recipients of the 1964-1965 B'nai B'rith Award



place. It is this kind of presence which the Ursulines at the College wish to maintain, and intend to maintain, within the limits of their resources.”

A few months later the Trustees emphasized “that the continuance of the Ursuline tradition and heritage of the College and a sense of corporate Ursuline presence is and will remain an important ingredient of the College’s future.” Both the Board and the Ursuline Association for Higher Education also agreed that the “living tradition” of the Ursulines should continue “to be embodied in the development of the College.” And both affirmed the desire “to ensure the continuation of this same tradition.”

A sense of mutual respect and confidence, a commitment to open communication, and a continuing search, in good faith, for appropriate ways to maintain the Ursuline heritage of the College, would all remain hallmarks of the relationship between the Ursulines and the College. Since the initial property transfer in 1958, in a long and conscientious process, not without painful and difficult moments, the fundamental matter of the Ursuline presence has been almost continuously re-examined and redefined. It is a task not yet complete. Yet the recasting of the relationship between Convent and College has been pursued without break or bitterness. For the College of New Rochelle, this happier conclusion should be recognized as a blessing not enjoyed by all other similar institutions.

While serious self-examination proceeded, the College also moved in 1975 to address: “our administrative organization; how adequate it is in theory and practice; how well it serves to unify the three schools which now comprise the College of New Rochelle.” In 1973, to acknowledge the existence of (then) three separate schools, the Board of Trustees had approved a new organization which provided for three deans and a provost. Now the College moved toward even more substantive revisions of administrative and governance structures.

A task force, established in 1977, to offer amendments in governance, suggested changes to the Board the following year. The proposals, which attempted “to address the problems raised by

(Top) Annual Strawberry Festival

(Bottom) Blue Angels Basketball team



the expansion of the College and its new Schools,” were modified after further discussions with faculty, staff, and students and finally approved by the Trustees in March 1979. The new structure went into effect for the 1979–1980 academic year. The ma-

major innovation involved the establishment of a senate to be “the principle vehicle of college-wide governance under the President and the Board of Trustees.”

In March 1980 the Board of Trustees also addressed the administrative organization. They approved titles for four vice presidents, including a senior vice president for academic affairs and three vice presidents for financial affairs, student services and

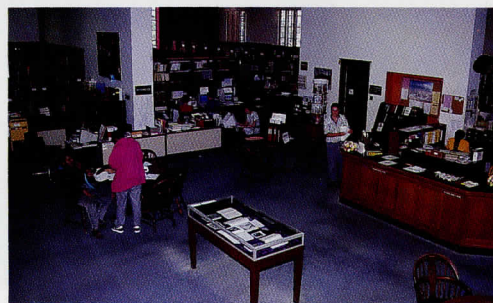




college advancement. The College had decided to move to a university model.

Throughout the consideration and implementation of these structural changes, a major concern was to multiply links among faculty, staff and students of the four schools and to create mechanisms which would further a sense of common identity and purpose. The central goal was to maintain effective institutional unity in the midst of increasing diversity. This complex task would continue to challenge the College during the coming decade, but significant gains had been made by the time the third quarter-century ended.

The 1970s closed with three special, but very different, projects underway: the launching in 1976 of a fund-raising effort, a “Cam-



(Top) Props and Paint, “Godspell”

(Bottom) Circulation area, Gill Library



Props and Paint, "Peter Pan"

paign for Excellence"; application (soon successful) for a substantial Title III grant as a "developing institution"; and planning for the Seventy-Fifth Anniversary celebration in 1979.

Conclusion

What characterized the extraordinary years between 1955 and 1979? Certainly, important features included collaboration between religious and lay members of the College community and the essential leadership of particular individuals. Yet an even more fundamental mark of this period was a sustained attitude of openness and creativity in the face of profound changes in

American society and culture, in the Roman Catholic church, and in higher education. These years are a remarkable story of redefinition, adaptation, and transformation. During this third quarter-century, the College underwent a metamorphosis, but emerged with a clear primary mission which the vast majority of the College community continues to endorse.

To meet a radically different social and cultural context, institutions of higher education, in general, and small, denominational women's colleges, in particular, responded during the 1960s and 1970s in many ways. Some closed. Others merged. Still others struggled along always at the brink of disaster. A few found creative solutions and flourished in unexpected directions. The College of New Rochelle was among those favored few. In those years the College genuinely reflected the pioneering spirit of Mother Irene Gill, moving ahead with confidence into a new age of higher education.



International students in 1964



CHAPTER V

TOWARD THE CENTENNIAL: 1980-2004

Rebuilding the Campuses

Since the early 1980s the College has been engaged in renovating and improving physical facilities. At the main campus significant improvements have gone steadily forward. The Castle, already renovated during the previous decade (in 1973), continues to be the symbolic focal point of the campus. With special help from dedicated alumnae/i and friends of the College, Holy Family Chapel was restored in 1984. Since then, a new Administration Center, in the south wing of Ursula Hall, was completed in 1987. The former Xavier Administration and Fine Arts Building was thoroughly redesigned and renamed in 1988 as the College Center, now home to various state-of-the-art facilities including the Computer Laboratory and Classroom and Romita Auditorium. And in 1992 the Mother Augustine Gill Dining Hall, now known as the Student Campus Center, was completely renovated to serve not only as a modern dining facility, but also

(Top) Food Court, Student Campus Center

(Bottom) Autumn descends



as a center for a wide range of student services and activities.

As the hundredth anniversary approaches, plans for the main campus echo the beginning years of the College. The decades after 1904 witnessed the careful creation of the beautiful educational set-

ting that students, faculty, staff, and alumnae/i enjoy, admire and remember. During the 1992–1993 academic year, a new Facilities Master Plan for the New Rochelle campus was developed which proposes ways to prepare physical facilities for the twenty-first century, including modernization or rebuilding of such structures as the Mother Irene Gill Library, the Sports Building, and the residence halls. As 2004





Autumn, Maura Hall



*Gordon Parks Gallery, South Bronx
Campus, School of New Resources*



(Top) Ceremony naming the Rosa Parks Campus (formerly the Harlem Campus); (left to right) Dr. Stephen J. Sweeny, senior vice president for academic affairs; Dr. Bessie W. Blake, dean, School of New Resources; Rosa Parks, the "Mother of the Civil Rights Movement" and Sister Dorothy Ann Kelly, O.S.U., president of the College, spring 1989

(Bottom) Opening of the Gordon Parks Gallery at the South Bronx Campus; (left to right) Sister Dorothy Ann Kelly, O.S.U., president of the College; Gordon Parks; Dr. Bessie W. Blake, dean, School of New Resources; and Mauro C. Romita, chair, College of New Rochelle Board of Trustees, fall 1991

draws near, much of the New Rochelle campus will be rebuilt and renewed.

Since 1980 facilities at the branch campuses have been substantially improved. In 1982 the Brooklyn site of the School of New Resources moved to Restoration Plaza, a modern landmark in the neighborhood. Other branches also have found new homes. The Harlem campus was rededicated in 1987 in honor of Rosa Parks, the civil rights leader who began the Montgomery bus boycott and who has become known as the Mother of the Modern Civil Rights Movement. The Rosa Parks Campus is housed currently in a renovated portion of the historic Studio Museum building on 125th Street. Even more recently, in 1991, the South Bronx campus shifted to an expanded and up-to-date location in the heart of the South Bronx community.

From opening to closing decades of the first one hundred years of the College, this symmetry of concern for setting and (re)construction activity testifies to the persistence of one of the fundamental goals of the College, the creation of a beautiful and suitable environment for learning.

The Four Schools

As the centennial celebration of the College of New Rochelle and of the School of Arts and Sciences approaches, the three sister schools are also maturing. In 1994, while the College marks its ninetyeth year, the Graduate School celebrates its own twenty-fifth anniversary. The School of New Resources is now moving toward a Silver Jubilee (1997), and the School of Nursing will soon enjoy a twentieth anniversary year (1996).

The School of Arts and Sciences proudly remains committed to the higher education of young women and to the traditional pledge of personal attention for each student. With a student body considerably smaller than during the previous quarter-century, the School has continued to wrestle with the enrollment challenge that has faced most smaller women's colleges during the past two decades, especially in the northeastern region of the nation. Since the 1980s the school has undergone the sometimes painful process of adjusting to

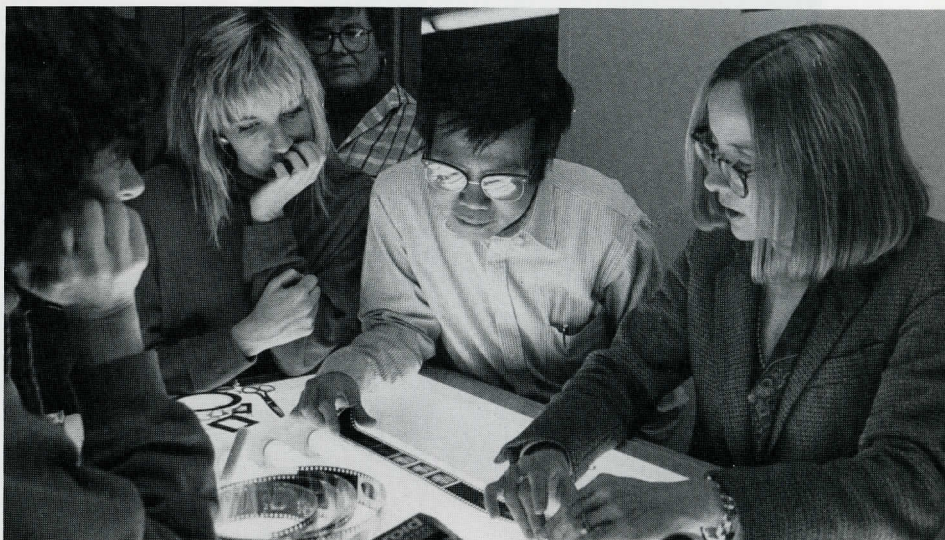
reduced size. Efforts to clarify the identity of the School, to diversify the student body, and to improve recruitment and retention have resulted, by the early 1990s, in stable enrollment; the goal remains a gradual increase during the decade toward a student body of about six hundred.

The School of Arts and Sciences continues to take pride in its identity as the original part of the College, in its distinguished history of educational excellence and prestige, in the many achievements of its alumnae since 1908, and in its special role as the seed-ground for much of the crucial innovation which has marked the College of New Rochelle since the late 1960s. As noted previously, the Graduate School initially evolved from the strong art and education programs of Arts and Sciences, and the School of Nursing grounds its four-year degree in a liberal arts curriculum assured by a close cooperative relationship with the original School. Most striking perhaps, New Resources arose out of the philosophy department of Arts and Sciences as an inspired idea, envisioned by a faculty member of the School, which captured the imagination and energy of the rest of the College community.

The Graduate School, which for two decades has enjoyed steady enrollment and growing prestige in the region, carries forward a deep commitment to service in the fields of education, art, and human services. As professional demands change, the school has responded by introducing new programs and approaches. The Graduate School continues to provide excellent advanced education for students who, for the most part, are already involved in service professions crucial to the future of American society.

Since 1980 the School of New Resources has flourished, spreading to seven campuses throughout the metropolitan area and growing dramatically in enrollment. New campuses have been established in Brooklyn, which began as an extension site in 1980 and became a cam-

Portfolio preparation, Graduate School art class



pus in 1985, and in Harlem, which also began in 1980 as an extension site and in 1987 was dedicated, as already noted, as the Rosa Parks Campus.

Success has led to imitation. What began as a bold, pioneering effort in the education of working adults has increasingly become a model, recognized and emulated throughout the United States and in several nations abroad, including England. The School of New Resources is frequently visited by educators interested in establishing similar enterprises at other institutions. During the two decades since its founding, it has received numerous grants both from private companies and foundations and from public sources. The excellence of New Resources programs and approaches, especially in assessment and in academic and career advisement, has been acknowledged repeatedly by a variety of awards and honors. The significance of the work of the school is demonstrated also by the leadership roles assumed by personnel at New Resources in such national groups as the Council for Adult and Experiential Learning and the Institute for Research on Adult Learning.

(Top) QUEST, enrichment program for young students

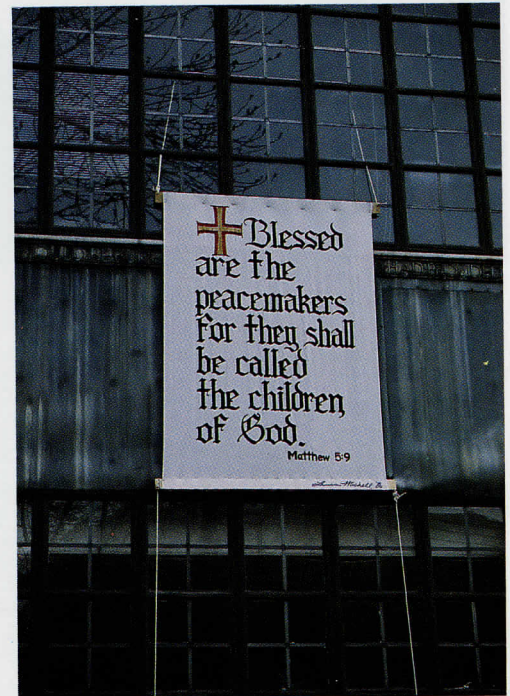
(Bottom) Graduate student, sculpture class





Outside evaluating agencies which, in the early years, sometimes viewed New Resources as entirely unorthodox, now recognize that since its beginning it has been an important leader in providing opportunity for higher education to adult students. By the 1990s the world of higher education has caught up with the visionary philosophy and methodology of the School of New Resources. Though still innovative, the school, now over twenty years old and boasting over 6500 alumnae/i, can no longer be considered experimental.

The School of Nursing, which celebrated its tenth anniversary in 1986, is widely recognized for responding to the latest developments in the nursing profession, for pioneering in the use of new computerized technology in nursing education, and for introducing innovative programs. Since 1976, for example, in order to improve enrollment and to provide further opportunities for potential students, a graduate program in nursing has been established and specialized undergraduate courses of study have been developed for registered nurses and for those already holding bachelor's degrees in other



(Top) Class in the Rose Garden

(Bottom) Peace Day banner



*Archbishop Desmond Tutu, Convocation,
fall 1990*

fields. Most recently, programs for nurse practitioners and for holistic nursing were instituted. Such creative adaptation to needs and trends in the nursing profession remains a defining feature of the School of Nursing.

Unity in Diversity

Although each School has its own story, they share certain characteristics as parts of the College of New Rochelle. Amid the great variety of programs, campuses and constituencies, shared features, plans, structures, and achievements help to assure institutional unity and integrity. All the schools have been repeatedly reviewed and affirmed since the 1970s by a succession of outside evaluators, including the Middle States Association, the New York State Education Department, and a variety of professional accrediting agencies. The strong endorsement of the entire College by Middle States in 1990 was a particularly noteworthy moment of pride. All Schools have pushed conscientiously ahead with computerization and new educational tech-

nologies. And in this age of growing multiculturalism in American society, the entire College community reflects a rich racial and ethnic diversity. Reaching out to cross perceived racial, ethnic, neighborhood, and class lines, the College of New Rochelle has become a model for higher education in anticipating and preparing students for the increasingly complex mosaic which the United States will be in the twenty-first century.

Despite unfavorable economic times and severe cutbacks in state and federal aid to higher education, New Rochelle has a record since the late 1970s of balanced budgets and financial stability. With careful planning, the College continues to make the most of limited finan-

cial resources and looks forward to a major fund-raising effort soon to be launched, a campaign toward the next century. With resolve, the College is moving to address the stubborn challenge of an endowment which, though growing, remains too small. In the face of a sharp demographic downturn in the number of college students of traditional age, the College enjoys growing enrollment through its adult student populations. Consistent efforts, especially since the mid-1980s, to monitor enrollment and to find ways to strengthen recruitment and retention patterns have succeeded. By the early 1990s all four schools showed either growing or stable student bodies. In these times, such continuing financial strength and positive enrollment trends are the envy of most similar institutions, especially in the New York metropolitan region.

Each school brings a special focus to the mission of the College of New Rochelle, and the resulting diversity of programs, approaches, and student audiences serves as a major reason for the continuing success of the College. When particular challenges occur, the Schools are able to uphold each other in unforeseen but essential ways. Knit together in cooperation toward a shared institutional purpose, each brings unique strengths to the College as a whole.

Over more than two decades, the College has also benefited from a remarkably stable and effective group of leaders. Again, the resulting consistency of purpose and direction is a gift all too rare in higher education today. And it reflects still another persistent blessing of the College of New Rochelle. Since the founding years, the College has enjoyed a succession of talented individuals who have served the institution over long periods, helping to create a steady line of devoted service.

So during the recent decades, when so much of American higher education has been beset by seemingly intractable enrollment and financial difficulties and by profound crises of identity and purpose, the College of New Rochelle has remained remarkably resilient. As the first century of its history draws to an

Marion Ames, first laywoman chair, College of New Rochelle Board of Trustees, 1980-1986





(Top) Sister Dorothy Ann Kelly, O.S.U., president of the College (center), and James J. Nicholson (left), chair of the Board of Trustees, with Archbishop Desmond M. Tutu, Anglican Archbishop of Cape Town, South Africa, honorary degree recipient and speaker at Academic Convocation, September 25, 1990

(Bottom) Sister Dorothy Ann Kelly, O.S.U., president of the College of New Rochelle

end, the College is poised to move ahead from a position of strength and with enduring clarity of mission.

A Singular Talent

The story of the College during the last two decades (and more) is inextricably bound with the leadership of “a singular talent,” Dorothy Ann Kelly, O.S.U., president since 1972. In Sister Dorothy Ann the College enjoys a leader of national recognition in higher education (es-

pecially among women’s colleges). Associated with New Rochelle since arriving as a student in 1947—part of the College during nearly half of its history—Sister Dorothy Ann carries a profound sense of the institution’s identity and mission. A woman of vision and vitality, she is a tireless worker for the good of the College.

CNR has flourished under her leadership. The reasons for the success of the College are many, including a consistent openness to change, an unshakable sense of purpose, and the devotion of many. But Sister Dorothy Ann is an essential part of the story. At the time of the Ninetieth Anniversary and as the end of the first hundred years approaches, she is a worthy successor to Mother Irene Gill who presided over the opening decades of the century. From Ursuline to Ursuline, from one courageous educator to another, the tradition continues.

Looking Ahead

In 1994, as in the first decades, the College of New Rochelle may be seen as a place where a strong sense of mission prevails, including a continuing special commitment to the education of women for empowerment in the world; where those previously without access to higher education can achieve a college degree; where students are both grounded in the liberal arts and prepared for career opportunities; where students pursue degree work at various locations throughout the metropolitan area; where graduates often follow careers in the service professions; where the physical facili-



Sundial, Rose Garden

ties are being (re)built for the future; where there is an important effort toward developing greater financial resources; and where the Ursuline presence persists in significant ways. What a remarkable consistency of purpose after nearly one hundred years!

The past nine decades are an extraordinary story. The College moves ahead toward the centennial year, 2004, and toward the twenty-first century still heeding the words of St. Angela: "Act, bestir yourselves. . . . You will certainly see wonders." For the College of New Rochelle, this confidence in the future is perhaps the most profound and lasting imprint of the Ursuline heritage.

NOTES ON SOURCES

Readers will notice that this book contains no specific indication of sources for the many quotations and other information presented. Rather than burden this commemorative volume with notes, a complete text with full citation of all sources has been placed in the Archives of the College of New Rochelle. Those interested in finding a particular source are urged to consult the archival copy.

Research for the book relied primarily on the Archives which contain a variety of manuscript and printed materials. Especially useful were the reports, correspondence, and related papers of deans, presidents and other officers of the College; minutes of meetings (particularly of the Board of Trustees); and catalogs, special pieces and other publications, including *Quarterly*. The Archives, under the supervision of Mary Russo, O.S.U., also hold a rich collection of photographs relating to the history of the College.

In addition, the author used several printed sources—both published and unpublished—which were helpful: 1. Mary Boyan, O.S.U., and Martha Counihan, O.S.U. "Tradition with Progress: Centennial of the College's Ursuline Community." *Quarterly*, Winter 1982, pp. 11-16; 2. Alice Gallin, O.S.U., editor. *American Catholic Higher Education: Essential Documents, 1967-1990*. University of Notre Dame Press: Notre Dame, 1992. 3. Irene Mahoney, O.S.U. "Reflections on Mother Irene." Prepared for the Convocation for the Fiftieth Anniversary of Gill Library, December 1, 1988. 4. Mary Russo, O.S.U. *A History of the Eastern Province of the United States of the Roman Union of the Order of St. Ursula, 1535-1989*. Privately printed in 1989. 5. Stephen J. Sweeny. *State Financial Assistance and Selected Elements Influencing Religious Character in Catholic Colleges Sponsored by Women Religious*. A dissertation submitted to New York University, 1991. 6. Mary Jo Weaver. "The Most Adventurous of Nuns: The Company of St. Ursula Focuses on the Future." A paper on Angela Merici, written in 1992. 7. *The Writings of St. Angela Merici*. Newly translated from the original Italian texts. Mary Teresa Neylan, O.S.U., translator. Ursulines of the Roman Union: Rome, 1969. Other materials useful for this history of the College of New Rochelle are cited in the archival copy.

PHOTOGRAPHY CREDITS

College of New Rochelle Archives, Pages: 8, 12, 13, 16, 20, 21, 24, 25, 28, 29, 32, 34, 35, 38, 39, 43, 46, 47, 49, 50, 51, 52, 53, 54, 55, 57, 58, 62, 63, 64, 65, 68, 69, 72, 73, 74 (*bottom*), 76, 77, 78 (*bottom*), 80, 81, 82, 83, 84, 85, 86, 87, 88, 89 (*bottom*), 90, 91, 92, 93, 94, 95, 96, 104 (*top*) 105 (*top*), 106, 110, 111, 119 (*bottom*), 121

Anne H. Dolen, Page: 112

Laima Druskis, Pages: 78 (*top*), 89 (*top*)

Theresa Eppridge, O.S.U., Pages: 44, 100 (*bottom*)

Peter Finger, Pages: 2, 6, 10, 11, 14, 15, 18, 19, 22, 23, 26, 27, 30, 31, 33, 36, 37, 48, 66, 67, 70, 74 (*top*), 75, 79, 97, 100 (*top*), 101 (*bottom*), 104 (*bottom*), 105 (*bottom*), 108 (*bottom*), 114, 115, 118 (*bottom*), 119 (*top*), 122 (*bottom*), 123, 127

Marilynne Herbert, Page: 122 (*top*)

Johnna Paladino, Pages: 74 (*right*), 101 (*top*), 104 (*bottom*), 108 (*top*), 109, 116, 117, 118 (*top*), 120

Susan Shoulet, Page: 126

Author's Photo:

Irma M. Rivera, SAS, Class of 1996

Dust Jacket

Front Cover Photo: Peter Finger

Back Cover Photo: Peter Finger

INDEX

A

Administration Center, 113
 Albany, 25
 Alumnae Association, 41, 57, 66, 67
 Alumnae College, 57
Alumnae News, 42
 American Association of University Professors, 82
 Ames, Marion, 121
 Angela Hall, 74
Annales, 40
 Anthony, Brother, 19
 Association of American Colleges, 82
 Association of Colleges and Universities, 58
 Austria, 56

B

Barnard College, 93
 Blake, Dr. Bessie W., 116
 Blessed Sacrament Church, 13
 Blum, Barbara B., 96
 Board of Regents, 14, 20
 Board of Trustees, 9, 15, 21, 22, 23, 24, 26, 28, 32, 33, 34, 39, 46, 50, 52, 54, 56, 57, 67, 72, 78, 79, 80, 83, 84, 88, 89, 92, 94, 97, 98, 102, 103, 107
 Brescia Hall, 7, 10, 11, 26, 27, 30, 76
 Brescia, Italy, 10
 Bronx, 11, 13, 25
 Brooklyn, 25, 42
 Brooklyn Campus, 78, 116, 117
 Buckley, William, 15, 21, 24, 31, 33, 38
 "Bundy money," 89, 90

C

Cambodia, 86
 Canada, 56
 Carnegie organization, 35
 Carthy, Mother Mary Peter, 74, 80
 Castle Place, 13, 68
 Catholic Commission on Intellectual and Cultural Affairs, 52
 Catholic Family Institute, 52

Central America, 56
 Charter of 1904, 9, 10, 15, 20
 Chelsea Hall, 75
 Chelsea program, 91
 Chidwick Hall, 23, 29, 90
 Chidwick, Monsignor, 50
 China, 56
 Co-op City Campus, 100
 Cobb, Charles, 15
 College Center, 74, 97, 113
 College of Saint Angela, 9, 13, 17, 19, 20, 21, 24, 25, 51
 Columbia University, 21, 39, 93
 Community Leadership Program, 87, 91
 Council for Adult and Experiential Learning, 118

D

DC 37 Campus, 99
 District Council 37 Union, 99
 Dougherty, Mother de Sales, 9
 Downing, Dr. Augustus, 15, 38
 Dunkerley, Mother Dorothea, 47, 50, 55, 60, 67, 79

E

East Morrisania, 11
 Empire State Foundation of Independent Liberal Art, 66
 Experimental College, 96, 97, 98, 99

F

Faculty Handbook, 84
 Falls, Mother Mary Robert (Theresa), 75, 80, 81, 83, 85, 90
 Farley, John, archbishop of New York, 14
 Fitzgerald, Mother Xavier, 46, 49
 Ford Foundation, 71
 Fordham University, 93
 Franklin, John Hope, 96

G

Georgetown University, 21
 Ghidoni, Sister Estelle, 88
 Gill Dining Hall, Mother Augustine, 54, 65, 113

Gill Memorial Library, Mother Irene, 53, 114
 Gill, Mother Augustine, 12, 22, 25, 29, 30, 32, 33, 37, 38, 39, 45
 Gill, Mother Irene, 9, 10, 12, 14, 15, 19, 21, 22, 23, 24, 26, 28, 30, 31, 32, 33, 34, 35, 36, 38, 42, 45, 94, 110, 122
 Giordano, Mary Shea, 67
 Glen Island, 69
 Golden Jubilee, 50, 60, 66, 68, 69
 Golden Jubilee Fund, 67
 Graduate School, 90, 94, 95, 96, 103, 116, 117

H

Haage, Dr. Catherine, 91, 96
 Harvard University, 21
 Hayes, Cardinal, 53
 Henry Street, 11, 13
 Henry Street academy, 12
 Higgins, Dr. Mary F., 39
 Hill, Harvey J., 34, 36
 Holy Family Chapel, 19, 22, 30, 113
 Horgan, Charles, 78, 79, 82, 88
 Hungary, 56

I

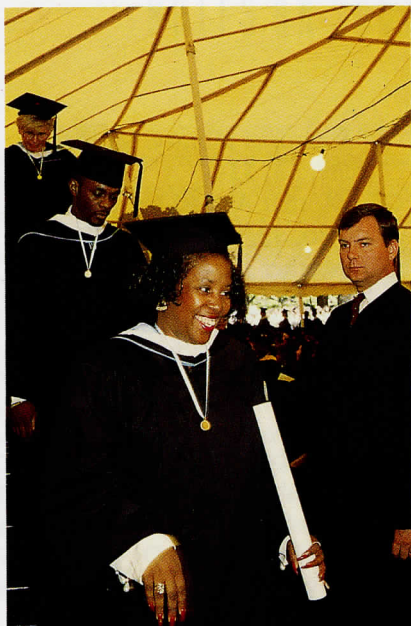
Immaculate Conception, parish of the, 11
 Institute for Research on Adult Learning, 118
 "Irene's Folly," 14
 Iselin, Adrian, Jr., 13, 22, 45

J

John XXIII, Pope, 76, 84
 Johns Hopkins University, 21
 Johnston, Emma, 19

K

Keeshan, Robert, 96
 Kelly, Sister Dorothy Ann, 83, 84, 91, 96, 98, 99, 104, 116, 122
 Kennedy, John Fitzgerald, 81
 Kennedy, Robert, 81
 Kent State University, 86
 King, Martin Luther, Jr., 81



School of New Resources graduates, Commencement

L

Leland Castle, 9, 13, 14, 15, 18, 19, 22, 29, 39, 42, 45, 53, 79, 80, 113
 Leonard Hall, 64
 Leonard, Mother Seraphine, 9, 12
 Little Pea Island, 92
 Lowenstein, Allard K., 96
 Lower East Side, 11

M

Maguire, Mairead Corrigan, 96
 Manhattan, 13, 25, 42
 Manhattan College, 19
 Martin, Mother Marie de Saint Jean, 47, 48, 51
 Maura Hall, 30, 52, 68, 115
 McDermott, Joseph, 92
 McGuire, Edward, 21, 30, 34, 37, 38, 45
 McKiernan, Sister Justin, 89, 96
 McLoughlin, Reverend Thomas, 13
 McMurray, Dr. Joseph P., 90, 91, 97, 98
 Merici School, 39

Merici, St. Angela, 10, 47, 123
 Middle States, 74, 103
 Middle States Association, 39, 71, 72, 73, 74, 103, 120
 Mudd, Sidney, 84, 91, 104
 Murray, John Courtney, S. J., 68

N

National Federation of Catholic College Students, 52
 Netherlands, 56
 New Rochelle Medical Center, 102
 New York City, 12, 25
 New York City Board of Education, 12
 New York Theological Seminary Campus, 11, 94, 100
 New York University, 21
 Nicholson, James J., 122
 Ninety-third Street, 13, 24
 Nyquist, Dr. Ewald B., 90

O

O'Brien, Mother St. John, 75, 76
 O'Farrell, Reverend Michael, 9, 12, 13, 31
 O'Reilly, Mother Thomas Aquinas, 45, 46, 49, 55, 56, 59, 60, 61, 67
 Ottinger, Richard, 96

P

Parks, Gordon, 116
 Parks, Rosa, 116
 Philbin, Eugene, 15
 Philippines, 56
 Pius XII, Pope, 52

Q

Quarterly, 40

R

Rockefeller Foundation, 33, 34, 37
Roemer v. Board of Public Works, 79
 Rogick, 74, 75
 Rogick, Dr. Mary Dora, 73, 74
 Roman Union, 47
 Romita, Mauro C., 116
 Rosa Parks Campus, 78, 116, 118

S

"sacrament of knowledge," 48, 53, 61
 Saint Ursula, Company of, 10
 School of Arts and Sciences, 94, 95, 103, 116, 117
 School of New Resources, 75, 78, 92, 93, 94, 96, 98, 99, 101, 103, 116, 117, 118
 School of Nursing, 94, 95, 102, 116, 117, 119
 Science Hall, 30, 31, 33, 36, 37
 Scully, Dr. Joseph, 54
 Shea, Sister Elinor, 100
 Sheedy, Dr. Anna T., 55
 Shipman, Andrew, 23
 Silver Jubilee, 22, 41, 42
 South America, 56
 South Bronx, 100
 South Bronx Campus, 11, 97, 115, 116
 Spellman, Cardinal, 65, 68
 Sports Building, 53, 62, 76, 100
 St. John's University, 82
 St. Louis, Missouri, 11, 13
 St. Teresa, Community of, 12, 13, 19, 23, 37, 72, 77, 78, 80, 105
 St. Teresa, parish of, 11
 St. Ursula, Order of, 46, 47, 50
Standard Star, 99
 State Education Department, 15, 38, 39, 55, 58, 73, 83, 95, 103, 120
 Statement on Academic Freedom, 84
 Staten Island, 25
 Stoutenburgh, William, 83
 Student Campus Center, 71, 114
 Sweeny, Dr. Stephen J., 116

T

Taaffe, Thomas, 92, 97
Tatler, 40, 79, 80, 82
 Thompson, Ernest Thorne, 68, 89
 Thompson, Florence, 89
 Tucker, Louise E., 25
 Tutu, Archbishop Desmond, 120, 122

U

Ukraine, 56
UNESCO, 64
University of Berlin, 21
University of Paris, 21
Ursula Hall, 22, 74, 113
Ursuline Association of Higher
Education, 105, 106, 107
Ursuline School, The, 13, 39

V

Vatican II, 76, 77, 78, 81, 90
Venezuela, 56
Vietnam War, 81
Vinalhaven Island, 92

W

Wallace, Mother Ignatius, 12, 24,
31, 35, 36, 41, 45, 49, 53, 54
Walsh, Monsignor, 49, 50
West Indies, 56
Westchester County, 59
White, Reverend James A., 9
World War II, 47, 53, 56, 58, 60,
61, 62, 64

X

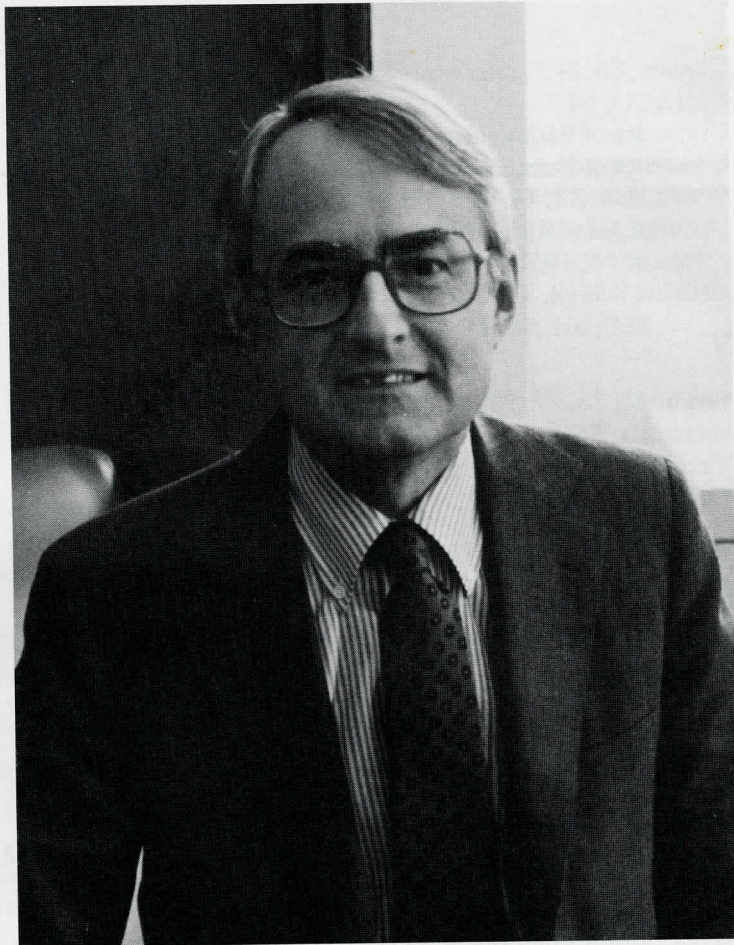
Xavier Administration and Fine
Arts Building, 74, 113



The Castle Gallery, north wing, Leland Castle

ABOUT THE AUTHOR

James T. Schleifer, Ph.D., earned his doctorate in history from Yale University in 1982. Professor and past Chair of the History Department, he is Director of Gill Library at the College of New Rochelle. He is also one of only three American members of the French National Commission for the Publication of the Complete Works of Alexis de Tocqueville, an international body of scholars appointed by the French government. Dr. Schleifer is author of *The Making of Tocqueville's "Democracy in America"*; co-editor of a re-



cent critical edition, in French, of Tocqueville's *Democracy in America* in the prestigious Pleiade series, published by Gallimard (Paris); and contributor to a half-dozen other books on Tocqueville. He also has published numerous articles and reviews in historical journals.

Dr. Schleifer has received grants and fellowships from the National Endowment for the Humanities, the American Philosophical Society, the American Council of Learned Societies, Yale University and the New York State Regents. He has won several important awards including the Merle Curti Award in 1981 for the best book published in the field of American intellectual history, the Gilbert Chinard Incentive Award, and the George Washington Egleston Prize for the outstanding dissertation in the field of American history.

Dr. Schleifer has taught as visiting professor at Yale University (1982–1983) and at the University of Paris (1986). He has lectured widely at conferences, university colloquiums and international symposiums.





